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THE INCALCULABLE WORTH OF THE SOUL.

MATT. xvi. 20.—"For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

These words were addressed by our Saviour to his disciples, as an admonition against the folly of forsaking him, on account of any danger or difficulty which an adherence to his cause might induce. He had reminded them that to save, or to prolong their mortal life, by apostatizing from him, would prove in the event the greatest loss, as it would preclude them from an eternal life beyond the grave: And that, on the other hand, if by an inflexible attachment to him, they should subject themselves to death itself, their gain would be immense; as the death of the body would immediately introduce them to a happy and unending existence in heaven, as the reward of their fidelity. Having clearly held forth these important ideas in the context, he gives them, in the words on which I discourse, a weighty and powerful enforcement, by putting two questions, the answers to which are obvious, and yet so overwhelming as to forbid expression—As if he had said—"What will it profit a man though he gain the whole world, if he lose his soul in getting it? Or if he barter away his soul, what will he give in exchange for it, that it may be restored to him again?"

In discoursing on these interrogatories of our Saviour, a real difficulty arises, from the circumstance that they contain truth so plain as almost to preclude illustration, and so important as to render enforcement seemingly superfluous, if not disadvantageous. This, perhaps, would truly be the case, if lamentable experience did not teach us, that our meditations are apt to be desultory, wandering, slight and superficial, in regard even to the most interesting topics of a spiritual kind, and therefore have much need of something to fix and deepen them. The preaching of the word is the instituted ordinance by which this effect is usually produced, even when that which is delivered is neither novel as to the matter discussed, nor striking as to the form in which it is presented. Let me then entreat you to go along with me into a train of *serious thinking*, on the familiar but important truths which the passage before us suggests—lifting up your souls to God for the aids of his grace, that our meditations may be richly blessed to our spiritual edification—"What shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

It is the evident intention of these solemn questions, to call our

attention to a comparison between the value of the soul, and that of any other possession or consideration, for which it may be exchanged or lost; and to induce us to make and act upon a just view and estimate of this great concern. I see no method of treating them, therefore, more proper than to consider dictinctly—

I. The value of the soul: Or to show rather, that it is altogether invaluable, and incapable of having an adequate price set upon it.

II. That it must, of course, be unspeakable folly to exchange it for any consideration or possession whatsoever, on account of which it may be sacrificed: And

III. To apply and improve the subject.

On each of these points I shall detain you but a few minutes; but O! that they may be minutes of close and solemn attention.

1. We are to consider the value of the soul: Or to show, rather, that it is altogether invaluable.

We must begin here with an idea hinted at in the text, and which is distinctly stated by one of the evangelists by whom it is recorded. The idea is, that the soul of man is *himself*, and consequently that nothing else can be equally precious to its possessor, however it may be estimated by others, or whatever may be its value in itself. The word which is here rendered *soul*, is in the original the same which, in the preceding verses, is rendered *life;* and it appears that the text, in this view, had become proverbial among the Jews. When they wished to express the palpable and gross absurdity of giving, as the price of any proposed good, the very capacity of possessing and enjoying it, they said—"What will it profit a man to gain the whole world by the loss of his life?" Our Lord, probably alluding to this proverb, and using the word that signified *life* to denote the *soul*, or the principle of life itself, which the language in which he spoke fully allowed, gave a spiritual turn and application to the adage, and accommodated it to his purpose with great energy and beauty. He urged them, and he urges us, to think of the indescribable folly of those, who for the sake of grasping at the fleeting shadow of a world, subject themselves by the very act to the total perdition of their souls—of souls which, being once lost, the losers can neither enjoy the object for which they gave them, nor recall the act by which they bartered them away. If it would be, as I am sure you would think it, a trifling with your understandings, to enter into a formal argument to prove that a man must be literally beside himself, who should deliberately sell his soul, though he actually obtained the whole world in stipulating for its price—think, then, I beseech you, how severe is the censure which this very circumstance inflicts on the greater part of mankind, who are actually and constantly doing a thing, which is too manifestly and awfully absurd to justify argument or admit of illustration. The fact, alas! is incapable of denial—Indeed I can scarcely think without horror, on the probability that many of those who now hear me, are concerned in this shocking traffic of giving *themselves* for the offers of the world—Giving their souls *to* the world, and therefore giving them *for* it; so that if this covenant with death be not speedily broken, final, irretrievable perdition, must be the consequence. For "the friendship of the world is enmity with God; whosoever therefore will be the friend of the world is the enemy of God."

2. The incalculable worth of the soul appears from the price which was paid for its redemption.

Is it not probable, brethren, that this consideration was in the view

of the Saviour, when he pronounced the text? Being himself the Creator of the world, and the Redeemer of the soul, he knew the value of both—He knew that the world was made by a word; but that to save the human soul it behooved him to come from heaven to earth, and to lay down his life as a ransom for it. Verily this is a thought that deserves to be most seriously pondered by us. It is indeed true, that the exhibition of the divine glory before the whole intelligent creation, is the ultimate purpose of the Deity in all his works. But this circumstance takes nothing from any representation which can be made of the importance of man's redemption, as it is argued from the method in which it was effected—The circumstance rather adds weight to the argument. It shows that the salvation of a number of our lost race, was an event so intimately and essentially connected with the highest of all possible objects, the glory of God, that infinite wisdom determined to provide for it, even at all that amazing expense which the attainment of it required, and which it actually cost. Remember then, dear brethren, that "We were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ." Consider whatever could be done or endured by the eternal Son of God, "the brightness of his Father's glory and the express image of his person," as a matter of price or worth; and then search your imaginations for another object of equal value. Consider the humiliation of such a great and glorious being, his assuming "the form of a servant, and becoming a man of sorrows and acquainted with grief"—Consider him as persecuted, despised, insulted, and derided, while "found in the likeness of sinful flesh"—Consider him as having heaven, earth and hell set against him; so that in his agonizing conflict "he sweat great drops of blood falling down to the ground; and exclaiming on the cross, "My God, my God, why hast thou forsaken me?"—Consider him, at last, as dying with the vilest malefactors, and himself represented as the greatest of all—While you consider these things, imagine that you were ignorant of the plan of redemption, and were called on to point out an object, or a purpose, worthy to be achieved by such a treatment of the Son of God—Would you be able to name it? Would you dare to say that you judged it proper that the Author of all things should give himself in this manner for any of his works, or for all of them collectively? You would not—you ought not. Yet oh! the sovereign mercy and compassion of the Redeemer!—Having the right to do it, he has—may I so express it!—outbidden all our estimates, hopes and expectations, and set this very price on the human soul. Though he was himself to pay the ransom, he set it thus high, and he discharged it. He actually gave himself to all the dreadful sufferings we have contemplated, that our immortal spirits might not be lost. A judge perfectly qualified and competent, has thus fixed the value of our souls, at a higher mark than our own conceptions, when challenged to the effort, could otherwise have reached. Infinitely, therefore, do we undervalue them, when we give them for any created object—Nay, the whole material creation is but the dust of the balance, when brought into this competition: For the Creator hath given *himself* for us—It is the language of Scripture—"He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

3. The inestimable worth of the soul appears also, from its immortal nature, and the happiness or misery of which it must be the subject throughout eternity. To this consideration there has been necessarily

an implied reference in the former particulars, but as the weight of the text rests upon it, let it now command our direct and undivided attention.

That thinking principle, my brethren, by which you now attend to this subject,—that power within you, which enables you to apprehend, reason and judge; which makes you the subjects of joy and sorrow, of hope and fear, of hatred and love, of every emotion, affection or passion which you feel;—that thinking principle, in every individual who hears me, will live and act for ever. Never, never, will it cease to operate. You cannot look forward to the period when it will be no more—Make the attempt. Task your imagination to the utmost, and fix a point as far off as you can in the endless region of futurity. Over the whole space which divides the present moment from that distant point, each of our souls will actually pass. There we shall at length arrive, and there eternity will still be all before us. Then will this conscious spirit which each of us now feels within him, be even more vigorous and active than at present. We cannot extinguish it, though we were desirous of its annihilation. It cannot terminate its own existence, and no other creature can destroy it. God formed it for immortality, and as long as God himself exists, so long shall you and I, my hearers, continue our existence.

But this is not all. Our existence is not only to remain, but we are, very soon, to change the mode of it, in a very interesting manner. We are here placed in a kind of mixed state. We experience alternate returns of pleasure and pain, and yet we experience neither in the highest degree. But when we pass—as pass we speedily must—the bounds of this mortal life, pleasure and pain, happiness and misery, will be no longer mingled together. They will be entirely separated, and in each of our souls there will be nothing but happiness, or nothing but misery, to all eternity—Nay, it is probable that unmingled happiness, or unmingled misery, will increase upon us, in an endless progression. The powers of the human mind have a kind of expansive property—They gradually grow more and more capable of taking in a larger portion of any thing of which they are susceptible. This property, there is reason to believe from analogy, will continue throughout the whole of our existence. If, therefore, we fall into condemnation, increasing anguish may come upon us without end. We may sink, and sink, and sink, from one degree of torment to another, through all the depths of unfathomable wo. The enlarged spirit may be still filling up with anguish, and still expanding to receive a greater measure—Whose soul does not turn sick with horror at this prospect! Yet oh! remember, the prospect will not only be realized, but exceeded, by every one who loses his soul.

On the other hand, he who is saved, may rise perpetually in the scale of happiness and glory. His faculties may constantly grow larger, by partaking of the banquets of heavenly bliss, and drinking to the full of "the waters of life." To his augmented, and perpetually increasing powers, the infinity of the Deity, and the boundless extent and variety of his works and ways, will still afford scope, and still furnish objects new and delightful; so that the point at which Gabriel now stands may, perhaps, my Christian brethren, be reached by you —Nay, without this supposition, it may be shown, that, estimating happiness by quantity, through *one* of your souls a greater measure of happiness may pass, than all the glorified saints and angels have yet enjoyed. For this sum we know is finite, and in eternity you may ex-

haust it all, and be still but entering on the immeasurable bliss which there awaits you. How do these ideas animate and swell the soul! The good seems too great to be real; and we are ready to ask ourselves whether it be a dream or a reality. A reality it is, my brethren, not to be questioned more than your existence—A reality which every child of God who now hears me, shall begin to experience for himself, in a very short space.

Attend, then, to the point, which, from this representation you are called to consider—It is, whether you can think of any thing that should induce you to sacrifice all the happiness, and incur all the misery, of which you have just heard? Can you think of any thing so desirable as the one, and so dreadful as the other? Can you conceive of any possession or enjoyment that you would choose to have, on condition that it should subject you to the torments, and deprive you of the glories, that have been set before you? No—reason and common sense turn instantly with disdain and abhorrence from the thought. Here, then, you unite with the inspired penman and say "The redemption—the purchase price, of the soul is precious, and it ceaseth forever." Consider, then,

II. That it must be unspeakable folly to exchange it for any consideration or possession whatsoever, on account of which it may be sacrificed.

My brethren, I told you in the entrance of the discourse, that this subject was so plain that it was difficult to illustrate it, and I now feel the full force of the remark. I seem to have anticipated all that can properly fall under this part of my plan—For if the soul be of such immense worth that the whole world is not an equivalent for it; if it far transcends every offer that can be made for its purchase; the conclusion is already formed, and formed with the utmost force, that to exchange or lose it, for any low consideration, is folly for which we have not a name. But alas! still it is a folly often witnessed; and therefore, though it is impossible to add strength to the argument, you must bear with me, while I point out some striking instances of the melancholy fact.

One such instance you see, in those who are devoted to the *pleasures of the world.* At the shrine of these pleasures their souls are sacrificed. Devoted to that mirth which enchantingly agitates the mind and drowns reflection; or fascinated by that ceaseless round of fashionable amusement which leaves no time for serious thought; or hurried on by the gratification of those appetites which extinguish conscience and sensualize the whole soul; the care, and almost the existence of the soul, is forgotten and disregarded. Suppose then, ye votaries of pleasure,—suppose what is not likely to take place—that you enjoy your idol without interruption to the very close of life, and then that you miss the heaven, and sink, as you certainly will, into the hell that has been described—where, I demand it of you, where is the wisdom of your choice? Have you laid your plans for *enjoyment* aright? Have you not rather acted the part of infatuation? For a few fleeting indulgences, you have lost an interminable and inconceivable happiness, and subjected yourselves to hopeless and endless misery.

Again—The *possessions of the world*, are another consideration for which thousands of souls are continually bartered away. Bad as the bargain is, wealth is commonly and greedily accepted, in exchange for the immortal part of man. So true and so frequent is this, that we have the authority of omniscience itself to say, that *riches* and the *sal-*

vation of the soul are only *not incompatible*—"How hardly shall they that have riches enter into the kingdom of God?" Busied, and burdened, and perplexed, by the cares, exertions and anxieties, by which their worldly interests are to be advanced and wealth secured; or else with their whole thoughts and hearts engrossed and occupied by those contemplations, passions and pursuits, which affluence begets and cherishes, rich men are apt to undervalue and neglect the true riches, and to give themselves for the bribes of the world. Grant them, then, for the sake of a case—grant them the full attainment of the object which they seek. Allow—ye who are so intent on accumulating gain—allow that your most sanguine wishes shall not only be realized, but exceeded. Let it be admitted that you become the very darlings of fortune, and be rich even to a proverb—Admit it all, and then answer me—ye men of *calculation*, answer, to the plain question of *profit and loss*, which the Saviour proposes in the text—"What is a man profited though he gain the whole world, and lose his own soul." When the awful sound, which struck the ears of one of your brethren, shall be rung in yours—"this night thy soul shall be required of thee;" and when, with another, you shall "lift up your eyes in hell being in torments"—how will your estimates then appear? Ah! you will then discover an error awfully great—an error which it will be forever too late to correct. Your account will then be unchangeably settled. You have lost your souls, and you have nothing to give in exchange for them, to redeem them from the prison of despair, whence you cannot escape "till you have paid the uttermost farthing."

Again—Another object at which many grasp so as to lose their souls, is "*the honour which cometh from man.*" To be esteemed great and wise, to possess reputation and influence, to be the object of admiration with the living, and secure a name and applause beyond the grave, this is the illusion which enchants a number, and persuades them to resign the hopes of the gospel, in the attempt to seize the phantom. Assume then as a fact the greatest improbability. Imagine that these men who idolize fame, become her most successful and happy votaries. Imagine that they obtain universal admiration and esteem while living, and that their names, when dead, become synonymous with genius, or learning, or wisdom, or patriotism, or heroism—with any thing, or with every thing, in chase of which the soul may be lost—And then tell us—Ye oracles of wisdom, I put the inquiry to yourselves—tell us what it will avail you to be praised and envied in this world, when, at that very moment, you shall be tormented with hopeless anguish in the world to come? Will the recollection that your fellow worms are admiring you, sooth the pain of the fire that never shall be quenched? Will the applauses of mortals comfort you under the wrath of God, and a final banishment from his presence? How will the part you have chosen appear in the day of judgment, and at the tribunal of Christ? When you shall be separated to shame and everlasting contempt before the assembled universe, how ineffably foolish will that wisdom appear, which taught you to prefer "the honour which cometh from man, before that which cometh from God only?" Yes, then it will be seen in a stronger light than the truth can now receive, that those who have endured the most contemptuous sneers, the most insulting ridicule, the bitterest scoffs, the most cruel persecution, and death itself, rather than forsake the Saviour, have chosen a portion infinitely desirable and valuable; and that those who have been induced, by any considerations, to desert the cause, or be ashamed of the name

of the Redeemer, have acted a part more infatuated and injurious to themselves, than imagination can paint. The one class have preferred time, to eternity—the other, eternity to time; the one experience a loss that is infinite—the other reap a gain that is incalculable.

Once more—Thousands lose their souls through *mere carelessness*, *indifference*, and *inaction*. They do not remarkably indulge inordinate passions, but neither do they cordially embrace the gospel. They are asleep in a carnal and unregenerate state. They hear the gospel, but they do not obey it. They are unwilling to think on religion, because it interrupts their peace. They voluntarily indulge an indolent thoughtlessness of their condition, and nothing can engage them to "strive to enter in at the strait gate." In a word, they are at ease in their sins, and they hate to be disturbed; and as the kingdom of heaven "suffereth violence," they lose it, because they will not "take it by force." We will grant you, then, ye slothful souls, ye sleepers under the call of the gospel—we will grant that your consciences shall never sting you, nor your minds be disturbed by religion, till your final hour. But beyond that hour your stupor cannot last. Then you will be roused by the gnawings of "the worm that shall never die." And when you see heaven lost, and final perdition incurred, by your invincible carelessness and neglect, how will you upbraid yourselves in agony, that you would never exert your faculties, till exertion could only augment your misery.

But, my brethren, justice to my subject requires that I now recall all the concessions that I have made for the sake of argument. The worldling does not *always* obtain wealth; the man of pleasure does not *always* escape pain; the pursuer of fame does not *always* attain renown; the careless sinner is not *always* able to preserve his quiet to the last. On the contrary, the chance to any individual is very small, that he will be fortunate enough to realize his hopes and expectations to any considerable extent; and great disappointment and vexation he will certainly experience. Often do the men to whom I have alluded, suffer more, even in this life, than many other men suffer. So that in fact, they often give up their interest in both worlds—"First dragged through this, then damned in that to come." On the other hand—true religion is not inconsistent with wealth, with pleasure, with character, or with ease, so far as they are real ingredients in present happiness: Nay, unfeigned piety gives us the best enjoyment of all these—"Godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come."

Here, then, is the true and correct statement—Men lose their souls, forfeit heaven, and sink into hell, for something here which, after all, they do not obtain. They are often wretched in time, and wretched throughout eternity, for the sake of grasping at an object which they cannot reach. And all this, when, by true religion, they might really possess the greatest enjoyment in this life, and secure eternal felicity in the life to come. Behold, here, the wisdom of this world! Language cannot express the madness of its absurdity, nor describe the consequences of listening to its dictates. Let us, then—

III. Carefully apply and improve this subject. And here the first point that each of us ought to settle, is—whether he be concerned or not, in this fearful business of giving his soul for the world? It is a question of infinite importance, and I do entreat you to put it honestly to your consciences and hearts. I beg of every individual to ask himself fairly and seriously, whether he loves God, or the world, the most?

This decides the point—If you love not God supremely, you have no such love to him as will save your souls. He will not share your affections with any rival. "You cannot serve God and mammon." The one, or the other, is your lord and sovereign. Decide the question—which is it? Do you hesitate? If you belong to any of those classes or descriptions of character that I have just set before you, you need not deliberate a moment. You have chosen the world, and your soul is the forfeiture. Are you really doubtful about your state? Then come, and let us investigate it closely. Have you ever felt that you were by nature and by practice a lost and perishing sinner? I ask not whether you have *speculatively* believed this—I ask if you have *felt* it. Has the sight and conviction of your sin, given you such uneasiness that you have felt willing to give up the world, as your supreme good? Yea, felt that if you had owned a world, you would have been ready to give it freely, if this had been the price of obtaining pardon and reconciliation with your Maker? In these circumstances, has the Lord Jesus Christ been presented to your view, as the only, and the all-sufficient Saviour? Have you renounced all your own doings and righteousness, as of no avail, and cast yourselves—helpless and hopeless from any other quarter—on him, as the entire hope, and only refuge of your souls? Have you ever been drawn sweetly to resign yourselves to him, to save you from the power and dominion of sin, as well as from its punishment? Have you, in consequence of this, found Christ Jesus unspeakably precious? Have you solemnly renounced the world, and all that it can offer, so far as it shall come in competition with the laws and service of God? Have you chosen God in Christ, as your portion and supreme good; determined to undervalue and treat as "dross and dung," every thing inconsistent with his love and favour? Have you been able to keep this purpose—not perfectly, for none do this—but yet so prevailingly that you do prefer the ways, the favour and the glory of God, before all other considerations? Can you, and do you, give up the possessions, the pleasures, and the good opinion of the world, when they are opposed to Christian duty? Are your heart, your treasure, and your affections, in heaven? Do you study to adorn the doctrine of God your Saviour, in all things—by a meek, and humble, and exemplary deportment; and by the faithful, diligent, and conscientious discharge of every social and relative duty? If so, you are the Lord's, and he will keep that which you have committed to him. A few days of trial more, and you will enter on that glorious state of endless and increasing blessedness, which has been faintly described in this discourse.

But my principal business is with those whose consciences inform them that they must answer the inquiries proposed in the negative. Let them know assuredly, that they have trifled or trafficked away their souls. Dear deluded immortals! Count me not your enemy because I tell you the truth. Behold, I come to you this hour with a message, that you ought to receive with the greatest thankfulness and joy. I come to tell you, that it is not too late to *retract the fatal transaction*, by which you have lost your souls. I come to proclaim to you in the name of Jehovah, that your "covenant with death," may, and ought to be disannulled; and your "agreement with hell," to be broken. I come to persuade you immediately to renounce and cast far from you, the wages of eternal death. Will you not listen, with all the powers of your souls, to this information? If you will, you may yet be saved. Such is the transcendent mercy of God, and the wonderful condescen-

sion of the Saviour, that he invites you to come to him, although you have hitherto been the property of his enemies, and refused all the kind and merciful offers that he has made to win you to himself. He is still carrying on the treaty of peace. He is still "reconciling the world unto himself, not imputing their trespasses unto them." If you will now break your league with your idols and your lusts, cast yourselves at the foot of his mercy, confess your sins heartily, forsake them truly, and trust to the finished righteousness of the Redeemer, as the ground of your acceptance, your souls will yet be saved, and will yet rise and shine in the mansions of eternal glory. Can you need any arguments to persuade you to choose this, rather than to go on and perish forever? I know of none that can be offered more powerful than those you have already heard. Ponder them, I beseech you, till they rouse into action every energy of your minds. Remember your souls are at stake; and if they are worth more than a world, they are surely worth a conflict for their salvation. Look to God, to aid you by his grace; for without this, whatever impressions you may feel, whatever resolutions you may form—all, I know, will be effaced and lost. You will become again insensible and infatuated, till you are forever undone. Pray, therefore, in forming every purpose, and in making every effort, for the effectual aid of God's Holy Spirit; and resolving in divine strength, and looking constantly for divine assistance, make no delay in beginning the work; undervalue and disregard all that shall oppose you in it—and the prize is yours. You shall be delivered from the power of sin and the slavery of Satan; you shall be saved from the pit of destruction; you shall be numbered with the adopted children of God on earth; and you shall, with them, possess hereafter "an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven, for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Amen.

From the Evangelical Magazine for March, 1834.

THE WISE MAN LOOKING IN EVERY DIRECTION.

"The wise man's eyes are in his head."—Eccles. ii. 14.

Where should a man's eyes be but in his head? There is no other place for them. The eyes of a fool have the same local position as those of the wisest man upon earth. The words of Solomon which head this paper must, therefore, be figurative, referring not to the bodily sense, but to mental vision. This need not surprise us; the language of Scripture is frequently figurative, and the eyes of the body are not seldom used as descriptive of the understanding or rational faculties of the soul. The beauty of this figure none may question; for as the eye is the most expressive part of the body, so it is most appropriately employed to pourtray the activity of the mind. In the passage before us it is applied to the mind of a wise man, to show that, in opposition to a fool, his knowledge is turned to a good account. "The eyes of a fool are in the ends of the earth," roving on vanity, and intermeddling with what he has no business; but "the wise man's eyes are in his head," understanding what he does, and doing every thing with prudence. And who is such a wise man? He is one whom the Spirit has graciously taught the way of salvation by Christ Jesus, and who is made willing to walk blamelessly in all the ways of the Lord. Of such a one it may be well said, "The wise man's eyes are in his

head;" for as his eyes are not set in his face but for the greatest utility, so his powers of mental discernment are not given him in vain, but for the best of ends.

The wise man's eyes are in his head—to look upwards to his God.—It is said by an ancient historian, that whilst God made the beasts with their heads looking downwards to the earth, he made man with an erect countenance to look up to himself; and without doubt it is the first principle of all religion to believe that there is a God—a belief which is pressed upon every rational creature. The manifestation of God is seen every where in his works; but though the earth is full of his praise, it is the heavens that more especially declare his glory. It is not, however, the contemplation of external worlds, nor the consideration of their management; it is in the display of the Divine perfections as seen in the work of redemption that we best perceive the glory of the Divine character; and here we must penetrate, with the mental eye of faith, the heavenly veil, and behold God, in his elective love, choosing sinful man in an appointed Saviour; we must behold him designating that Saviour to his work, sending "a multitude of the heavenly host" to announce his advent, and opening the heavens, and proclaiming, "This is my beloved Son, hear ye him." This beloved Son of God having given himself to death as a ransom for sinners, is now exalted "a Prince and a Saviour, to give repentance unto Israel, and remission of sins;" and his voice to us all is, "Look unto me, and be ye saved, all ye ends of the earth." Now, how are we to look to him but by the eye of faith? and through what medium can we see him but in the ordinances of his grace? The wise man has therefore his eyes in his head, to improve these ordinances, to look up to his risen Saviour, and to trust in him for all promised blessings.

The wise man's eyes are in his head—to look downward to his footsteps.—A lively looking to God must necessarily produce dutiful homage. "Faith worketh by love; and this is the love of God, that we keep his commandments. The fear of the Lord, that is wisdom; and to depart from evil is understanding." Such wisdom is seen not less in spiritual than in temporal things. It is the part of a wise man to keep to himself what a fool is ever prone to utter, and to refrain from doing that which a fool is equally ready to rush upon. Hence the wisdom of the Psalmist's declaration, "I said, I will take heed to my ways, that I sin not with my tongue." Fools make a mock at sin; but wise men stand in awe, and fear to offend. There are many stumbling-blocks placed in the way, and the wicked wait for the halting of the righteous; but a wise man knows that his standing is not in himself, and therefore he lifts up his soul to God and prays, "Hold up my goings in thy paths, that my footsteps slip not." And whilst he prays, he also fights and struggles against the evil of sin. He has fallen, it may be, in pursuing his heavenward course, and trembles lest he should, by future falls, disgrace the Christian profession. He consequently asks, "Wherewithal shall a young man cleanse his way?" and listens to the answer, "By taking heed thereto according to thy word." And if he does take heed to his footsteps, lest he should fall into sin, he may say even to his God, "Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments." In short, there will be a complete surrendering of the soul as well as body unto the guidance of the Holy Spirit, "who takes of the things that are Christ's, and shows them

unto them that are his, and who leads in the way of all truth, perfecting holiness in the fear of the Lord."

The wise man's eyes are in his head—to look inward to his heart.—The motto which Pythagoras made every one of his pupils wear was, "Know thyself;" and certainly, next to knowing his God, the knowledge of his own heart is the study which every wise man would wish to pursue—a knowledge, however, which is not easily attained, for "the heart is deceitful above all things, and desperately wicked: who can know it?" It is nevertheless the duty of every one who has named the name of Christ, not only to depart from all iniquity, but to study to know himself as much as he can. The powers of the mind are capable of being turned inward to search the heart; and when it is searched, as with a lighted candle from the Lord, what a sight does it present! one of the most loathsome in the world: it is covered all over with the cancerous ulceration of sin, and the lesson that is taught is, not only that the old heart must be taken away, and a new heart given, but also that the heart must be kept with all diligence, for out of it are the issues of life. The wise man, therefore, humbles himself before his God, and presents his supplications, saying, "Search me, O God, and know my heart; try me, and know my thoughts; create in me a clean heart, O God, and renew a right spirit within me." Should he, on strict examination, discover the grace of salvation in his heart, he will adore his God and Saviour, and admire the sovereignty of divine love, in pitching upon him, so worthless and hell-deserving a creature, exclaiming, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" And he will hear the question, and attend to the injunction, "Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness and wisdom."

The wise man's eyes are in his head—to look outward on the world.—A wise man not only asks whence, and what am I, but also *for* what am I? Finding, from the word of truth, that the end of his creation is to glorify God, he looks around him for opportunities of doing good; and, as prudence dictates and ability affords, he feeds the hungry, clothes the naked, and sweetens the cup of adversity to the sufferer; but, above all things, he desires to minister to their spiritual wants. He seeks to honour God not only by his own salvation, but does what he can that others may glorify him in the same way. He seeks the welfare of his kindred, and neighbours, and countrymen; but although his charity begins at home, it ends not till it encircles the world. He hears his Saviour's ascending command, "Go ye into all the world and preach the gospel;" and if he be one that cannot go personally, he will communicate of his substance to aid them that go; and, that he may still further participate in obeying this commandment, his prayers will be fervent and frequent for the success of the gospel amongst all kindreds, and nations, and tongues, on the face of the earth. The wise man is not one of those that asks himself how *little* he may do for the cause of God, and pass unnoticed in society; but he inquires how *much* of his time and his means he can bestow, in forwarding the work of God's church in the earth. He is zealous for the Lord of hosts, but his zeal is not without knowledge—it is knowledge properly reduced to practice. He sees what is good, and follows it with impassioned eagerness. He works while it is day, knowing that the night cometh, wherein no man can work.

The wise man's eyes are in his head—to look backward on time.—Our

world has now existed for nearly six thousand years, and it were strange if the history of that period was not fraught with instruction. Man, unlike the inferior animals, has the power of transmitting his advancement in science and art to his successors; and posterity have the advantage of knowing former defects and latter improvements. But, in reference to religious matters, we have a surer testimony than that of man, to which we do well to take heed. In the book of inspiration, which is our only unerring guide, the faults of those that have long since given in their account, are there recorded, as beacons set up to warn the unwary of danger; and their works of godliness are there narrated, that their successors in the faith may be taught to follow their example. Every wise man will, therefore, exercise his faculties in reflecting on the past, that he may learn the wisdom of former ages; but, while he gathers instruction from the history of other men and other times, he will not fail to improve on his own past experience. The revolutions of the seasons as they roll, will bring to his mind that revolution in his own existence which must soon pass upon him—a revolution which is fast coming upon all living men. The year that has closed has been numbered with those before the flood, and, however misspent or wasted, its hours cannot be recalled. The price of rubies could not buy back a single moment. To make a vigorous improvement of the present time, and progress in preparation for eternity, are thereby taught. Many have, during the last year, "passed that bourne from which no traveller returns;" and we know not how they have been variedly stationed in the world of spirits. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

The wise man's eyes are in his head—to look forward to eternity.—An hereafter is on all hands pressed on our minds for consideration. The year on which we have entered may sweep not a few of us into the land of forgetfulness. Many years we cannot see. The graves are making ready for us, death is beckoning us away to judgment, and eternity is stretched out before our view; and he is not a wise man that would turn his eyes away from the sight. "Who is wise, and he shall understand these things; prudent, and he shall know them?" Death is a terror to every awakened conscience that is not prepared for it; but it is a messenger of peace to every believing, sanctified mind. The believer knows he must submit to the sentence for sin—"Dust thou art, and unto dust thou shalt return;" but at the same time he listens to his Saviour's voice, saying, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." He can therefore say, in the prospect of leaving his defiled body for the grave, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Such a peace and triumph of mind can only be obtained by a sure preparation for eternity—a preparation which must be made now, or it will not be made hereafter. There is no middle state; after leaving this world, we must pass immediately to the judgment-seat, and, from the judgment, either into heaven or hell, where we shall abide, not a year nor an age, but for ever and ever. A wise man will, therefore, solemnize his mind by contemplating eternity, exercising faith in his Saviour, and cultivating that holiness, as a meetness for heaven, without which no man shall see the Lord.

From the Evangelical Magazine.

ASPIRATION.

Oh, that to me the dove's light wing,
And trackless speed, were given,
That thus my soul might upward spring,
And seek its rest in heaven!—

For, ah! though fair earth's landscape glows
Beneath the tints of even,
Yet all is nought to Sharon's rose,
Which blooms so bright in heaven!

How oft, when heart to heart is bound,
The cords apart are riven!—
Then, oh, how sweet to feel no wound,
To fear no blight, in heaven!

Oft, too, with doubt, and secret sin,
The contrite soul has striven:
Transporting prospect, to begin
A cloudless course in heaven!

Then hush, my soul, the waves are dark
On which thou'rt onward driven;
Yet every surge which strikes thy bark
But wafts thee nearer heaven!

R. Huie.

HE WALKED WITH GOD.

BY MRS. HEMANS.

"And Enoch walked with God: and he was not; for God took him."—Genesis, Chap. 5. v. 24.

He walked with God in holy joy,
While yet his days were few;
The deep glad spirit of the boy,
To love and reverence grew,
Whether, each nightly star to count,
The ancient hills he trod,
Or sought the flowers by stream and fount,
Alike he walked with God.

The graver noon of manhood came,
The full of cares and fears;
One voice was in his heart—the same
It heard through childhood's years.
Amidst fair tents, and flocks, and swains,
O'er his green pasture sod,
A shepherd king on Eastern plains,
The Patriarch walked with God.

And calmly, brightly, that pure life
Melted from earth away;
No pang it knew, no parting strife,
No sorrowful decay,
He bowed him not, like all beside,
Unto the Spoiler's rod,
But joined at once the glorified,
Where angels walk with God.

So let *us* walk—the night must come
To us that comes to all;
We through the darkness must go home,
Hearing the trumpet's call.
Closed is the path for evermore
Which without death he trod;—
Not so that way, wherein of yore,
His footsteps walked with God!

From the Boston Recorder.

The following hymn, written by Mrs. Sigourney, was sung at the annual meeting of the Massachusetts Colonization Society, held on the 10th ult.

HYMN.

Oh Afric! famed in story,
The nurse of Egypt's might,
A cloud is on thy glory,
And quenched thine ancient light.
Stern Carthage made the pinion
Of Rome's stern eagle cower;
But brief was her dominion,
Lost is her trace of power.

And thou the stricken-hearted,
The scorned of every land,
Thy diadem departed,
Dost stretch thy fettered hand:
How long shall misery wring thee,
And none arise to save?
And every billow bring thee
Sad tidings from the slave?

Is not thy time of weeping,
Thy night of darkness o'er?
Is not heaven's justice keeping
Its vigil round thy shore?
I see a watch-light burning
On lone Liberia's tower,
To guide thy sons, returning
In freedom's glorious power.

The pyramids aspiring,
Unceasing wonder claim,
While every age admiring,
Demands their founder's name.
But more enduring glory
Shall settle on his head,
Who blest salvation's story
Shall o'er thy deserts spread.

Miscellaneous.

From the New York Observer.

THE HEAD OF THE CHURCH.

The church is represented in the Scriptures as a *body*. Of course therefore it must have a *head;* and that same blessed book tells us who the head is. And who, think you, is the head of the church? Who but *Christ* himself? Who else is fit to be its head—its source of influence and government? I will produce the passages of Scripture in proof of Christ's headship presently.

But the Catholics say that the Pope is the head of the church. Ah, is he? Where is the proof that he is? Now there is nothing which irritates a Catholic so soon as to ask him for *proof*. "Proof indeed!" he says. "Do you ask proof of an infallible church? What is the use of infallibility, if we must prove every thing? These are truly most degenerate days. The time was when nobody demanded proof; but now every little sprig of a protestant must have *reasons* to support assertions. He calls for proof. And he must have it from the Bible. He will not believe any thing in religion unless some text can be cited in support of it. Things have come to a pretty pass indeed." It is even so. We plead guilty to the charge. For every thing alleged to be a doctrine of Christianity, we confess we do require some proof out of the writings of some evangelist or apostle. And since our Catholic brethren will not gratify us by adducing the Scriptural warrant for believing the Pope or Bishop of Rome to be the head of the church, we will do them the favour of consulting the Scriptures for them. Well, we begin with Genesis, and we go through to Revelation, searching all the way for some proof that the Pope is the head of the church. But so far are we from finding any evidence that he is the head of the church, that we find not a particle of proof that he is *that* or any thing.

We find no account of any such character as a Pope—not a word about him. The subject of the proposition, i. e. the Pope, does not seem to be known to that book at all. I really do not wonder that it frets a Catholic when we send him to the Bible for proof that the Pope is the head of the church.

But though we discover nothing in the Bible about a Pope, yet we find much about the head of the church. In Ephesians i. 22, 23, Christ is said to be "the head over all things to the church, which is his body." Now, if the church is his body, surely he must be the head of it, as well as head over all things to it. Will any one say that the Pope of Rome is the head of *Christ's* body? That is shocking. And yet the Catholics are told that they *must* believe it; and seing they cannot help it, they do somehow or other contrive to believe it. In Eph. v. 23, it is explicitly declared that "Christ is the head of the church." The same is repeated in Col. i. 18: "He (i. e. Christ) is the head of the body, the church."

Our brethren of the Catholic church have long been in the habit of asking where our religion was before the reformation. They may see where one doctrine of it was 1500 years before the reformation. One would suppose from the way they talk that they supposed the Bible was written a considerable time after the reformation, and it was then got up to support the Protestant heresy! I might ask them, but that they do not like to be asked questions lest they should not be able to answer them, where their doctrine of the Pope's headship of the church

was when the New Testament was written, i. e. some 1750 or 1800 years ago. But I will withdraw the question. It may seem unkind to press it.

Now, since the Bible says that Christ is the head of the church, if the Pope also is, there must be *two* heads of the church. But there is only *one* body. Why should there be two heads? Is the church a *monster?* Besides, if there had been another head, Christ would have been spoken of in the Scriptures as one of the heads of the church, or as *a* head of the church. But he is called *the* head of the church. The article is definite, denoting only one. There is not a syllable in the Bible about another head. Indeed the language of the Bible does not admit of there being another. Yet the Catholics say there is another; and it is their Pope. "Christ being absent, they say it is necessary there should be a visible human head to represent him on earth." Now the Pope, they say, is this *visible* head of the church—the head that you can *see.* But is their assumption correct, that Christ is absent? Is he absent? Hear: "Lo I am with you alway, even unto the end of the world." "Where two or three are gathered together in my name, there am I in the midst of them." Was he absent from Paul? He says: "I can do all things through Christ which strengtheneth me."—A *visible* head! What do we want of a visible head? Of what use to us—the part of the body here, is a head a way off at Rome? It is no better than a *caput mortuum* to us.

But what if we admit the possibility of a visible human head of the church; who made the Pope that head? Did he inherit this also from St. Peter? Was Peter head of the church? He, more modest than his pretended successors, does not any where claim that title. I know the Catholics hold him to be the *rock*—the *foundation* of the church, but I really did not know that they regarded him, whom, however they exalt, they still consider but as a mere man, as capable of being *head* of the church too. It is not too much to speak of Christ as both the foundation and head of the church, but to speak of Peter, *poor* Peter, as we are accustomed to call him, when we think of the scene of the denial, as both foundation and head of the church, is really carrying the matter rather far. How little Peter thought he was *both*, "when he went out and wept bitterly!" How little he knew of himself.

The pope the head of the church!! Then the church is the Pope's body!! Alas for the church! M. S.

ON PATERNAL AND CONJUGAL AUTHORITY IN MATTERS OF RELIGION.

Translated for the Christian Advocate, from the *Archives du Christianisme* of 3d February last.

The authority of a father over his children, and the authority of a husband over his wife, are sacred rights. On this point the divine law agrees with human laws: it commands children to obey their parents, and the wife to obey her husband; attaching great promises to the performance of the duty, and terrible threatening to its violation. When sophists have attempted to break or to change these relations between the head and the several members of a family, the public sentiment has covered them with merited disdain.

But if the public is unanimous in the recognition of these rights, it is not less so, in prescribing to them certain moral and social limits,

which they can never be permitted to overleap. Suppose a father should order his son to commit a crime, or a husband should order his wife to perform a dishonourable act—is a son or a wife, in such a case, to obey? No, certainly—answers the public voice, unanimously. But why is obedience, in such a case, no longer obligatory? Because—it is answered with the same unanimity—paternal and conjugal authority are never to transcend the moral and civil laws. When a father, or a husband, does not respect these inviolable bounds, he abdicates his power; and criminality, in such an event, would consist in obedience, and not in disobedience. This is so true, that human legislation renders a wife or a child (if the latter is above a certain age) responsible for their actions, although they should even allege in their defence, the orders of a father, or a husband—The divine Legislator subjects them to the same responsibility.

These points being established, I demand whether, if paternal and conjugal authority has *moral* and *civil* limitations, has it not also *religious* limitations? In other words, if a father, or a husband, has not the right to cause a child, or a wife, to transgress the maxims of conscience, and the limitations of the penal code, has he the right to cause the one or the other to violate the duties of religion? In still other terms—If obedience ceases to be due to a father, or a husband, when he enjoins what would be criminal, or infamous, in the eyes of man, is obedience due to him, when he attempts to impose the profanation and contempt of the commandments of God?

There is but one answer to these questions among Christians. To them the Bible appears, to say the very least, to be worthy of as much respect as the penal code; the will of God, as obligatory as the prescriptions of the civil law; the practice of religion as essential as obedience to the rules of social order; the salvation of the soul as important as the preservation of individual liberty; and they think that if they ought not to expose themselves to be put in prison, for obeying a father or a husband, they certainly ought not to expose themselves to the everlasting condemnation of God.

These ideas carry with them the most perfect evidence of truth; they may be calumniated by exaggeration, but they cannot be fairly refuted.

Here, nevertheless, is apparent, one of the most lamentable wounds which has been sustained by our religious manners; and it would be little to say that it *affects* us, for indeed it fills us with terror. Ask the greater part of those about you, not only those notoriously irreligious, but those who entertain a good opinion of their pious feeling—they will tell you that children and wives ought implicitly to obey their fathers and husbands, in every thing that relates to religion. But suppose a husband should order his wife not to set her foot in a church, because the truths of Christianity are displeasing to him—What then? She ought to obey him, is the answer. And what if a father should order his children to profane the Lord's day, in the grossest manner? They ought to obey him. But what would you say, if a father and a husband should forbid all the members of his family ever to open the Bible, the book of God? They ought to submit. Then it follows that the authority of a father and a husband is supreme, over all the duties and all the acts of religion. Yes, without doubt it is;—the peace of the household is above every other consideration. What then, if the head of a family should order his wife, or his children, to steal something from a neighbour? Ah! that is a very different matter.—How

so? would not the peace of the household be disturbed by disobedience, in this instance, as well as in the other? O, sir, that question is not to the point.—I understand you. We ought not to preserve the peace of a household at the price of a theft; but what matter is it, though the law of God should be violated by the grossest transgressions?

The most frightful *materialism* lies at the bottom of these maxims, which reign throughout almost the whole of France, and which every one may prove to exist, wherever he pleases to make an investigation. They exist even among men of reflection; yea, even among persons who esteem themselves sufficiently pious. These maxims, however, are nothing else than a version of the following language—"All religions are equally true, equally false, and equally useless. It is a matter of indifference whether any one of them is followed, or not followed. As long as my wife and my children choose to conform to one of them, and that conformity cause me no uneasiness, it is very well. But if religion occasions me the least trouble in the world—if one of my children, for example, adopt ideas or practices which do not accord with my own, then *perish religion!* I will forbid that child to go to church; I will take his Bible from him; I will prevent his ever hearing a word of religious exhortation. If he resists me, I will see in him nothing but a disobedient, rebellious, fanatical child, who is forgetful of my just authority."

And this man, let it be observed, executes what he says, to the very letter. He vociferates that his paternal and conjugal authority are disregarded—however little his wife and child persist in reading the Bible and frequenting divine service, after he has given them his orders to the contrary. He cries aloud of the disobedience, of the rebellion of the members of his family; and thousands of voices, inclusive of those of a pharisaical spirit, are united with his own. They do not imagine that the authority of a father, or a husband, has sacred limits, in respect to the commandments of God. They would rise up with indignation against the head of a family, who should attempt to complain of his wife or his child, for not obeying a command he should lay upon them to commit an outrage, for which they would be amenable to a civil court; but if he complains of acts which are only a violation of the duty which is due to God, they, with one consent, encourage the head of a family to trample the religion of the whole family under his feet. If this is not a manifestation of the most astounding materialism, then tell us what is.

In general, (and we have very often the grief to make it prominent in our articles, entitled *Religious Manners*,) religion exists in scarcely more than in words, and in certain forms; as soon as we search into opinions and actions, materialism appears in its perfect form.

We shall put an end to these short reflections, by reciting an anecdote of very recent occurrence. A pastor was called to visit a young person who was rapidly approaching the end of her earthly pilgrimage. Notwithstanding the sufferings in which she was found, her father, who was present, complained bitterly that his daughter had disobeyed him. What then had been her fault? She had chosen to sanctify the day of sacred rest, according to the appointment of God! To reproaches so unjust, and so unseasonable at such a solemn period, the young woman answered nothing; but she opened the New Testament, and with her finger pointed her pastor to the first verse of the sixth chapter of the Epistle to the Ephesians: *Children, obey your parents,* IN THE LORD.

EDITORIAL REMARKS.

That paternal and conjugal authority have their limits, beyond which submission to them is not a duty but a sin, must be obvious to every reflecting mind; and we have never seen those limits more clearly and strikingly marked out, than in the first part of the foregoing essay. The undue exercise of parental and conjugal authority, in matters of religion and conscience is, we rejoice to say, far less frequent in the United States, than it appears to be in France; and for this we have much cause to be thankful to God, for a favourable allotment of his providence in our behalf. With us, we believe there are a hundred instances of pious parents finding a reluctance in their children to give a due attention to the concerns of their souls, for one, in which pious dispositions and a conscientious regard to duty, in a child, are frowned upon and interfered with, by parental authority or influence. Yet we know that cases of the latter kind, and some of a flagrant character, do exist among ourselves; and perhaps it is a thing of still more frequent occurrence, that a pious wife finds it difficult to reconcile the duty which she owes to God with the wishes, and perhaps the commands, of an impious husband. Every such case demands much Christian sympathy; and as public sentiment with us, is certainly not as it is in France, in favour of, but in strong and direct opposition to, the unhallowed and tyrannical claim of a parent, or a husband, in the matter before us, the guilt of the offending party is peculiarly odious, as well as greatly aggravated.

We have reason, likewise, to be thankful, that *materialism* is much less prevalent in our country than in France. Yet of this also we have no inconsiderable portion. The *Owenism*, and *Fanny Wrightism*, which have more than a few admirers, not to mention the avowed atheism, which is organized, and openly defended in print, in a neighbouring city—all this is *materialism*, of the very worst character.* Nor is it dormant and tolerant, but awake, active, and malignantly hostile to all religious and moral principle and action. We know, indeed, that atheists and materialists sometimes talk of *morals*; but their morality *can* have no other sanction than self-interest, and the opinion of society—feeble restraints, indeed, to the impulses of sensual appetite, impetuous passion, and insatiable cupidity. Morals, properly so called, always imply a *lawgiver*, whose laws they are, and who has given them to the subjects of his moral government, and to whom they are responsible for obedience, or disobedience. We never talk of the *morals* of dogs and horses, and the ground on which we tread; and the term can with as little propriety be applied to any being who differs from dogs and horses, and the dust of his feet, only in form, animation, or a larger measure of instinct; and yet such are materialists and atheists, according to their own reckoning. In sober truth, infidel materialism is a most appalling and horrible system; against the prevalence of which, not only every Christian, but every patriot, and every friend of his species, should use all his influence, as against that which, in its very nature, is destructive of all social happiness, all respectability, and all moral obligation, as well as all hope of future and eternal happiness.

* There have been many materialists who professed to believe in the resurrection of the body, and a future state of rewards and punishments, and who have also avowed their full belief in the Christian religion. These, although deeply erroneous, are totally different from atheistic and infidel materialists.

ABSENCE OF RELIGION IN CHILDREN OF RELIGIOUS PARENTS.

In the Christian Observer for March last, we find the following just remarks, on the groundless allegation that *the children of religious parents are worse than others.*

"We do not believe that the children of religious parents *do* turn out worse than others, in any respect, moral, religious, or literary. On the contrary, we think that God is pleased in a very visible manner to fulfil his promises made to those who bring up their offspring in the nurture and admonition of the Lord. Taking any number of the sons and daughters of religious parents, and the same number of young persons from families similarly circumstanced in other respects, but in which the fear of God is not inculcated, we have not the slightest apprehension as to what would be the result. To suppose it otherwise than highly favourable to the Christian side of the balance, would be contrary to theory, to Scripture, and, we are persuaded, to fact.

"But, still, the children of religious parents have by nature the same evil hearts as others, and there are many circumstances which may lead to a popular exaggeration of the alleged failures in their education. In the first place, the world expect, and justly, more from them than from others; so that their faults are more noticed and commented upon than those of the children of irreligious parents. It is much to the honour of religion that a higher standard is thus set up; but it greatly influences the results of the comparison. Then, again, because men by nature hate the purity of the Gospel, they are glad of every argument to disparage it: so that if here and there the son of an exemplary Christian turns out ill, the good conduct of a score of others is passed by, and the whole vicinity is deafened with irreligious triumph respecting this individual, while hundreds of other young persons are following the very same evil course unscathed. To this we may add, that religious exercises and restraints, however judiciously enforced, will be displeasing to an ungodly youth: so that the reaction may be stronger than where such checks did not exist; more especially as the very guardedness of a Christian education may often cause temptations to evil to appear more seductive, on account of their novelty; and a young man who throws off the restraints of religious discipline is sometimes induced to go beyond his fellows in what is wrong, just to show that he does not retain his early scruples. We may further remark, that all good men are not judicious, and none are perfect; so that it were more correct to say, not that religious education or example, but what is defective in either of those particulars, or misjudged in the application of theory to practice, causes the evils complained of. But, even after every exception, we fall back upon our general position, that among a thousand young persons, or persons of riper years, taken indiscriminately, the balance of good in every respect is clearly in favour of those who have been religiously trained. We only wonder that any man can for a moment doubt it."

THE LAST DAYS OF WILLIAM WIRT, ESQ.

Late Attorney General of the United States.

BY HIS DAUGHTER.

Our readers, we are confident, will not complain that we fill several pages of the present number of our work with the following letter; although our last No. contained a short memorial of the distinguished

man, to whom the letter relates—This is a production which we might insert merely as a specimen of literary talent of a high order, employed on an interesting subject. But it has far higher merit—it is calculated to make every reader adopt with earnestness, and possibly lead some, under the divine blessing, to realize the wish, of one who never obtained what he wished—"Let me die the death of the righteous, and let my last end be like his."

The writer of the letter has certainly inherited no small portion of the talent of her father; and what is better, she seems to have received what she could not inherit—much of that renovating and sanctifying grace, which she so admirably describes, as having marked the closing scenes of her illustrious parent's life. We have heard that Mr. Wirt carefully superintended, amidst all his public duties, the education of his own children. Behold his rich reward!

We are indebted for this article to the "States' Rights Sentinel," of Georgia; and we insert the well written introduction of the editor.

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The following interesting and deeply affecting letter, is from the pen of the third daughter of the late lamented Mr. Wirt. In consenting to give it to the public, she has reluctantly and tremblingly yielded to the urgent solicitations of her friends, enforced by the resistless argument, that it would be read with interest by all; and by the church, would be received as an invaluable treasure. We need not remind the reader, in excuse for the minuteness of its details, and the freedom with which the amiable writer speaks of the virtues of her deceased parent, that it is a confidential communication between relatives suffering from a common loss, and feeling a deep and heart-pervading interest in every incident connected with their common bereavement. The relation which Mr. Wirt sustained to the community in which he lived, was nearly enough allied to that which subsisted between him and the sister to whom the letter is addressed, to awaken her feelings and interests, in the heart of every reader. His name is in every family in the vast republic; his honour is reflected upon his country; his countrymen enjoy the fruits of his labours, and his death is a national affliction.

And yet, without this letter, his country had never known him. We have seen him, the enlivening social companion—we have listened with pleasure and improvement, to his sober instructions in the character of "The Old Bachelor"—we have followed him with delight through the varied and eventful scenes of Henry's life—we have hung with admiration upon the compass and richness of his forensic eloquence, and we have kindled into holy rapture at his sublime description of the august and venerable Waddel; but it is the character in which we here behold him that he appears in his true majesty. All his worldly honours are unwelcome intrusions upon our minds, contemplating him weeping in the sanctuary at the story of redeeming love, bowing with his loved ones around him, in lowly devotion at the family altar, receiving in a dying hour from the lips of his children and his bosom-friend, the consolations of the religion which he taught them, and calmly reposing upon the Redeemer's bosom amidst the ruins of his earthly hopes, and in the immediate presence of the King of Terrors. Welcome be his own daughter to the honour of such a picture of the lamented Wirt. It will be viewed with admiration when the genius of the original shall be forgotten: a moral will be deduced from it which shall tell upon the hearts of his countrymen when the precepts of Wirt shall have lost their weight with the American people.

And what shall we say of the unpractised hand to which we are indebted for this masterly delineation?—what of those tender years, which can sketch with such dignity and grace?—what of that heaven-born piety which blends its winning adornments with every line?—The father's mantle hath descended upon the daughter.

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Washington, Feb. 22, 1834. *Saturday morning.*

My dear Aunt,—This is the first time *my pen* has ever traced this endearing appellation in reference to yourself; but, believe me, it is not the first time, by very many, that *my heart* has felt drawn towards you, with the yearnings which it would naturally feel towards the only near surviving relative of my precious and sainted father; and now,

there is a sacredness in this feeling, which no other tie can give, and which will be enshrined in my heart until it shall cease to beat.

Your dear son, Judge C., who has indeed been to us the kindest of friends in this season of our deep affliction, interested us all very much, some few weeks ago, in an evening visit to my father, by narrating with how much care you treasured up every thing relating to your much loved brother, particularly every thing which threw light on his religious views and sentiments—and it is in the hope of affording you gratification and comfort, under this irreparable loss, that I sit down to give you as minute and detailed an account of the last illness and death of our dear departed one, as the present confused and collapsed state of my mind will permit.

I cannot, dare not, dwell on the loss which his family has sustained in their head, husband, father, and household priest; for when my thoughts revert to this aspect of the case, I feel as if my heart would break; and I press my hand on it to still its rebellious risings, and raise my eyes and soul to the hills whence cometh all our help,—and indeed, my dear aunt, this help has been extended to us almost miraculously; for had I been told two short weeks ago, that he who was the dearest and most absorbing object of our earthly affections, was so soon, so very soon, to be taken from us, methinks the sudden shock would have made us quit our hold of our Almighty Refuge, and driven us into wailing and despair. And yet, when the fiat came, and we knew it to be inevitable and irrevocable, God held us up, and dried our tears, and hushed our lamentations, and enabled us to stand around the dying bed, to speak and to receive, words of consolation.

He whom we loved, and whom *the Lord loved*, (precious thought) was a picture of renovated health on the morning of Sunday, the 9th inst.—so much so, that dear mother, at the breakfast table, said to him playfully—"You are looking so much more like yourself, my dear husband, than I have seen you for years, that I really think you ought to have your picture taken." On the previous evening, Saturday, he had been preparing himself for an argument on the following Monday, in a very important case, and had been in the Capitol library examining authorities, in addition to those of his own office: and altogether, expressed himself better satisfied with his preparations, than he had been for a long time; for in this, as in every thing else, his humility often made him undervalue himself so as to distress us.

Directly after breakfast, Sabbath morning, 9th inst., he assembled us, as usual, in his chamber, at family prayers; and never did I hear a more solemn and fervent outpouring of the soul at the footstool of the Mercy Seat. He prayed "for the extension of the Redeemer's kingdom with a holy earnestness; for his children present and absent; for his enemies, if he had any; and for all his friends, every where; especially for those who had not yet been brought to know, and love, and serve the Saviour; finally, he prayed that his own soul, and that of those so dear to him, might be sprinkled afresh with pardoning blood, and that the ascended Saviour would, through the influence of his Holy Spirit, keep him, and all of us, in His fear, and enable us to walk in his commandments through life; sustain and cheer us in the hour of death, and at last receive us to himself, a reunited and blessed family, to worship forever around his throne, to the glory of God the Father, Son and Holy Spirit."

His heart being thus attuned to worship God in his public ordinance, he walked with my sister Ellen, Mr. Alexander Randall, of An-

napolis, (the brother of my brother-in-law, Judge Randall, of Florida,) and myself, to the Capitol, to hear the chaplain, Mr. S*******, preach. It was not actually raining, but so exceedingly damp that some persons had their umbrellas up, to turn the drizzling moisture. It is to this walk that the cold, which terminated in his death, is attributed. Yet he had sometimes walked in as bad and even worse weather before, without serious injury; and the physicians had urged upon dear mother, the absolute necessity of his taking exercise in all weather, except fast-falling; especially after breakfasting upon meats, instead of his usual diet of rice and milk, which was the case that morning. Therefore, although it was damp, yet, as the exercise seemed to be advisable, and he was anxious to go to church, (the very inclement weather having prevented his doing so the three previous Sundays that we had been here,) it was decided that he might venture. And, though bitter pangs of self-reproach, for having been accessory to his fatal cold, gave my beloved mother one of the most violent and agonizing nervous paroxysms I ever witnessed, yet she and all of us have, I trust, been brought to feel, that this could not have happened, without the special design and interposition of God, who accomplishes the most mighty ends, by the instrumentality of means apparently totally inadequate to their fulfilment.

Mr. S*******'s text that morning was 1st Cor. 1st chapter, 23d, 24th verses: "We preach *Christ crucified*, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ* the *power* of *God*, and the *wisdom of God*." And he did, indeed, prove most convincingly, that it was the *wisdom* of God, in falling upon the only plan which could, at the same time, satisfy and be concordant with, his equal attributes of justice and mercy. And the *power* of God in accomplishing, by the instrumentality of one who was "despised and rejected of men," and of his few obscure and illiterate followers, the salvation of a world—a work which no earthly monarch, however universal his empire, could ever accomplish. The subject was a sublime one; and it was treated with a force of argument, and a pathos of eloquence, which I have rarely if ever heard equalled. My dear father sat immediately behind my chair, so as occasionally to rest himself upon it, and I heard him more than once sob, in a sort of convulsed *sotto voce*, as was his habit when deeply affected: he ejaculated several times, too, his approbation and admiration of parts of the discourse; and on rising, when the service was closed, said to the gentlemen next him—"A most capital preacher, sir—one of nature's orators—he is a great favourite of mine, and goes straight to my heart." He stopped and shook hands with Mr. S******* as we came out, making some kind inquiries about his health, which were reciprocated. He and Ellen walked fast, and got home before me; and I found, when I went to his chamber, that he had taken off his coat, and put on his wrapper, not feeling well. By Mr. Randall's desire, however, he came down to the parlour and shook hands with him, as he was to leave town the next day; and said "God bless you, sir—farewell!" This was the last time he ever left his room.

On returning from church, he asked mother to "look if he had cut his ear in shaving, as it felt painful." Mother examined it and found no such mark, but a hard knot in the glands of the throat, just below the right ear—a swelling, as she presumed, from cold—and advised him to lie down and cover himself up warm, hoping that he would be relieved by perspiration. This was between two and three o'clock, and we then

went down to dinner. A little before three o'clock, I came up, with my bonnet on, to go to church again, and kissed him. He said, "Tell your mother, my dear, that I feel very chilly, as if I were going to have an ague." She immediately ordered hot bricks to his feet, and additional covering, and sent for Dr. H****. When I came home he had a fever, but talked cheerfully; when I gave him a description of Mr. S*******'s discourse. After remaining silent a few moments, he said—"Wife, it will not do for me to expose myself in church as I do; I am a mere baby in the command of my sensibilities and nerves; I can scarcely refrain sometimes from tears, and indeed, I have frequently been obliged to relieve myself by giving way to them;" and, as he spoke, the same feeling seemed to overcome him. I said, what I think true, that "no Christian ought to be ashamed of intense feeling at the review of his own unworthiness, and of the vivid emotion of gratitude and love to the Saviour which caused tears."

"But it is so unmanly, and people around don't know what to make of it."

His fever continued to be higher and hotter, and seemed to be aggravated rather than relieved, by the warm applications which were prescribed, in the hope of forcing a perspiration—steaming his face, and bathing his feet in hot water; and, as a genuine vapour-bath could not be procured, by laying hot bricks all along on both sides of him in his bed, from his feet upwards. His fever *raged* all night with an intensity which, mother says, she has never known with him; certainly for *fifteen years*, if ever. Next day, the whole right side of his face was much swollen.

On Thursday night I sat up with him: he rose twice in the night, with the assistance of dear mother and a servant, thinking it would make him feel more comfortable to change his posture a little while, and have his bed made: in doing so he expressed his surprise at his extreme weakness, which was greater, he said, after those few days illness, than after his long and exhausting attack at the springs last summer. The last time he rose, as he sat in the easy chair, he asked mother if she would "read the Bible to him?" She did so; and it was the 55th Psalm. In reading this, she omitted all those passages which relate more particularly to David's enemies, and read all the rest, which, you know, was particularly applicable to himself; he seemed to feel it deeply, and after she had finished reading, she saw his lips moving in prayer. This was the last time he was able to listen to this precious volume, or to rise from his bed. Towards morning he became slightly delirious, and it was deemed advisable to call in another physician; and Dr. H***, a young physician here, who has great reputation for skill and talent in his profession, was sent for. Father, himself, said at first it was not worth while to consult another physician, but at last consented. That morning (Friday morning) he called mother to his bed side, and, in the presence of my sister Ellen, gave certain directions "in case of his sudden death." He then seemed to speak with some difficulty, and in the course of that day, and throughout the next, talked wildly at intervals. His mind seemed chiefly to dwell on his law cases. He would call us to him by name, and then begin, as if he was addressing the judges of the supreme court, carrying on a continuous argument for several sentences together.

Dr. H**** and Dr. H*** consulted together, at 9 o'clock, Monday morning, and decided to blister him around his right ear, which they did; afterwards, on both wrists and both limbs, from the ancles up-

wards; and finally, his head was shaved and blistered. Forty leeches, also, were applied, two or three different times, to the left temple, and behind the left ear; yet these, and all other remedies, were of no avail.

On Sunday and Monday he lay in a kind of lethargy, from which it was difficult to arouse him to swallow his medicine and food. Both eyes, too, were closed from the inflammation, and the right eye covered with a blister; but we continued bathing the left with warm milk and water; in hope that it might possibly open.

When asked if he would swallow any thing, he always answered, "Yes, I'll try"—though it was with difficulty that he swallowed towards the last, from the swelling and soreness of the mouth, tongue, and mucous membrane. His sense of hearing, however, never lost its acuteness until Monday evening. Dr. H****, thinking it must have done so, spoke to him in a loud tone of voice, and was gently rebuked by him saying, "Doctor, you are not speaking to a regiment of soldiers." He distinguished our voices easily, though his eyes were closed, and when one of his attached young friends and students, James C*******, asked him, Mr. Wirt, do you know James? He replied, "to be sure I do."

Ellen's twin-sister, Rosa, now Mrs. Dr. Robinson, of Baltimore, came down with her husband on Saturday, having been informed by letters from us of his alarming illness. When she first kissed him, he said—"Why, my dear, how came you here? High, high!" But, at that time, made no other remark. The next day, however, (Sunday the 16th,) he asked, with some difficulty, for "*his Rose?*" And when she came to him, said, "My darling, God bless you!"

On Monday morning, we thought him dying; and, dear mother, unable any longer to control her pent up feelings, retired to another room and gave vent to them. The thought that he was indeed to die without looking on his family any more, taking leave of them, and expressing his own resignation, was insupportably agonizing.

But, as if to show the power of God, while she was thus abandoning herself to grief, the eye that had been so long closed, opened suddenly, as I hung over him, and fixed itself on me with a kindling intelligence which I had not seen since his first wanderings. "My father, do you know your Catharine!" "Yes." "Do you trust in God?" (raising my own eyes to heaven, to make the question more significant.) "Yes," with solemnity, and raising his own eye in the same direction. I flew into the next room to communicate the intelligence to dear mother, and she calmed herself and returned with me. She approached the bed-side—he looked at her, and said, "*Wife, I am going before you!*" I feared this would overpower her; but God upheld her, and she answered meekly, "Yes, my beloved, you *are* going before me, and you will see our dear angels in heaven, sooner than I shall. There are five of our children in heaven now, waiting to receive you, and you leave five more on earth under my care—it will only be for a little while, and we, too, shall come and join you. Do not fear for us, who are left behind—God will take care of your widowed wife and fatherless children!" There was a struggle in his frame and heart, but he sought strength where he had never failed to find it, and it was given him. His eye next lighted on me—I kissed him, and asked—"My beloved father, is your soul at peace, now, stayed on Jesus?" "Yes." "Do you now feel the truth of the promise, 'When thou walkest through the valley of the shadow of death, fear not—God will be with thee, his rod and staff, they shall comfort thee!'" "Yes, oh yes!" raising his eyes to

heaven, with a mingled expression of faith, gratitude, and submission. His eye then fell on Rosa—she kissed his hand, and bade "God bless you, my beloved father." Then on Ellen; and she did the same. He looked alternately once more on each of us, as we stood around his bed, then raised his hand and eyes to heaven, as if invoking a farewell blessing.

During this solemn and affecting scene, all had left the room, except his own immediate family. At this crisis, however, our former pastor when we lived here, Mr. P***, (a meek and holy man, to whom father always bore a strong attachment, and for whom I had despatched a hurried messenger, at the first sign of returning intelligence,) arrived; and with whom there entered several of father's friends, old and young, to the number of fifteen, including the family. Mr. P*** took his hand, and asked him, "if he was resigned to die now, if it pleased God to take him?" He answered, unhesitatingly, "Yes." "Then," said mother, "we resign you, my beloved, into the hands of God—he will take care of us in your absence, and not suffer us to want; and, at last, will reunite us all—all, I trust, in heaven." He struggled hard to speak, but the utterance was denied. Mr. P*** then asked him several other questions, as to "the composed and happy state of his soul?" "His views of the plan of redemption through the Saviour?" "His faith in the atoning merits of Jesus for the pardon of all his sins, and for his salvation?" To all of which he replied in the affirmative. Mr. P*** then asked him, "if it would be agreeable to him, that we should unite in offering a prayer for him?" He replied, with great vivacity, "Yes," and nodded his head affirmatively, three times, in quick succession; thereby signifying, the great pleasure the proposition afforded him.

We all instantly knelt down, as with one impulse, while the solemn appeal ascended to the Throne of Grace. It was a spectacle so sublime, that angels might contemplate it with delight and awe. My father's eyes were raised to heaven with the prayer. At one time Mr. P*** prayed that, "if it was consistent with the intentions of the Almighty, his sick and suffering servant might be raised up from that bed of languishing, to the enjoyment of health, to be a further blessing to his family and friends, and an honour to his country and to the cause of God on earth"—immediately the eye was withdrawn from its imploring gaze upwards, a shudder passed over his frame, and he shook his head negatively, and, Mr. G********** insists, audibly said, "No." But when Mr. P*** closed with the prayer, that, "if God should take him now, he might be received into the mansions of glory, to dwell forever and ever, at the right hand of his God and Saviour; and that his family might be sustained and comforted in his departure"—his hand and eyes were raised once more, and, for the last time, to heaven: and thenceforth motionless and at rest. Mr. P*** pressed his hand in taking leave, saying, he "would not fatigue him farther then, as the result of that interview was perfectly satisfactory to him; but would see him again."

It did seem as if God had, at that very moment, unclosed his eyes, once more, to look for the last time on earth, upon his assembled family; to witness their resignation and to cheer them by his own; and that the pressure upon the brain was, during this blest half hour, removed for the same benevolent purpose. The expression of his eye was not dim and wandering; but clear, firm, intelligent, beaming, heavenly. The voice, too, distinct and full of feeling, and the motion of

the head and of the hand, as it was raised with an effort from the bed, and then dropped, not lifelessly, but reverentially, spoke in a manner not to be mistaken by those who witnessed it—"Thy will, oh God, thy holy will be done—Lord Jesus, into Thy hands I commend my spirit."

Throughout this lingering and painful sickness, uncomfortable as he must have felt from the pressure of the disease, and the severe remedies, (for all the blisters drew,) he never uttered a repining word. Once, when his feet were immersed in hot poultices, he said, "Is not this enough to drive a man mad; to be between two fires, one at his head, and the other at his feet!" Yet, when I asked him, not long afterwards, "how he felt?" He simply said, "not well."

Such child-like submission I never witnessed, and such unmurmuring patience. On Monday morning, 17th, Dr. R*******, after some efforts, succeeded in making him understand, that he wished him to take another dose of medicine. His reply was, "*I am a child, you may do as you please with me.*" But the last time they teased him to swallow some nourishment, he gently, and almost inaudibly whispered, "*Let me be.*" My mother says she has often heard him express the opinion, that "dying persons ought not to be disturbed in their last moments, by the importunities of their friends to call them back to life; for that most probably the souls of such persons were then absorbed in the contemplations of eternity, and holding communion with the inhabitants of heaven." We know not but his half-emancipated soul was at that moment thus engaged, and it seemed almost cruel to waken his wrapt spirit to consciousness.

When, with the restlessness of pain, he would throw the cover from his hands, and make an effort to reach far back with them, perhaps to indicate by this mute gesture the seat of pain, and dear mother would say, "For wife's sake, my beloved, try to keep your dear hands warm," he would patiently resign them to be covered; sometimes saying, "Well, if it must be so"—but most generally in silence.

After the farewell interview with us, and with Mr. P***, which I have so minutely described, and which took place on Monday, the 17th, he did not again unclose his eyes or speak. Once, afterwards, that night, as I sat by him holding his hand, and moistening his mouth with wine and water, and watching his very regular, but gradually diminishing breathing, he whispered, "*The door is open.*" I thought he might feel oppressed, (though there were not, at the time, more than two other persons besides myself in the room, which was large, airy, and cool,) and threw open the door to admit the air. But I think it highly probable that, at that moment, he had a glimpse of the heaven on which he was about to enter—the thought struck me at the time, that then he stood

> ——————— "Where Moses stood,
> And viewed the landscape o'er;
> Not Jordan's stream, nor death's cold flood,
> Could fright him from the shore."

All night we watched, expecting every breath to be the last; and yet, although his hands were cold and clammy, and his pulse almost and sometimes quite imperceptible; yet the hot bricks seemed to keep his feet warm to the last, and his breathing was as tranquil as that of a sleeping child.

There was a favourite bird of dear mother's in his room, (a young mocking-bird,) which she had brought with her from Baltimore. It is, you know, the habit of this bird to cease singing all winter; and it is

only when the bright spring suns disperse the clouds and glooms of winter, that he begins once more to attune his voice. Monday was a dark, rainy day, and the corner of the chamber in which the bird's cage hung, was also dark. No sooner had Mr. P*** concluded his solemn prayer, than we were all surprised to hear a strain of sweetest melody warbled by this little bird; and this continued, at intervals, for the space of an hour. It did, indeed, sound like the music of heaven, in answer to our prayer; and was as soothing, as it was novel and unexpected.

It was not until eleven o'clock, Tuesday morning, the 18th inst., that the last breath was drawn. We all stood around him, and I held his left hand between both of my own. So faint and so interrupted was his breathing for the last five minutes, that it was difficult to know when it did actually cease. Once I held my breath, thinking it was all over; but, after a short interval, there came one more feeble, flickering respiration, and then———— there was rest until the resurrection morn. At that instant, the sun, which had been all the morning veiled in clouds, burst into the room with full meridian splendour; and the same little bird, which had been, since the thrilling music of the preceding day, hanging silent and unobserved in his cage, struck up a requiem note, so subdued and so sweet, that it might well nigh be mistaken for the rustling of an angel's wing.

My poor dear mother threw herself into our arms, and exclaimed, "The seal of happiness to him, but of misery to us!"

Sunday Morning, 23d February.

In my father's little memorandum book are copied these two verses —the first in his own hand-writing, and the last in that of dear Ellen's, who wrote it, at his request, last summer, at the White-Sulphur Springs of Virginia, where he was lying sick on his bed:

First verse: "Set a watch, O Lord, before my mouth; keep the door of my lips."—Psalm cxli. v. 3.

Second verse: Follow peace with all men and holiness; without which no man shall see the Lord."

His pocket-book also contains, instead of bank notes, many little pieces of paper on which he had, at different periods, written extracts from the sacred volume of precept and of promise, which he always wore near his bosom as *his treasure.* And it was to him, and ever shall be, "a treasure laid up for him in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal," and this treasure may no man take from him.

It was often one of his Sabbath delights to put down on paper, the pious emotions of his soul; and these effusions do not fall very far short of those of his prototype, the sweet psalmist of Israel. These, and all his other writings, as well those which have been published, as his letters of advice to his family and friends: his descriptive letters, (written at Niagara, Boston, the mountains of Virginia, &c. which are beautifully graphic and pictorial) his essays, &c. &c. it is the purpose of my dear mother to collect together in some enduring form, which may, perhaps, by a general and extensive circulation, contribute to the benefit of present and future generations, and thus, even after death, redound to the glory of the God, whom while on earth, it was his chief delight to honour and serve.

And now, my dear aunt, shall we mourn for this loved one, as those who have no hope? Shall we not rather rejoice that a spirit so lofty,

and so pure and holy, that the breath of dishonour would have wounded mortally; to whom the toils and cares of struggling for a subsistence for those who were dependent on his daily exertions, were onerous, because they distracted his thoughts from heaven; the measure of whose earthly fame was full, and whose tender affections had been wrung by the death of his beloved children, and uprooted from this earth—shall we not rejoice that all sorrow and suffering for him is at an end, all tears forever wiped from his eyes, and his delighted spirit, unfettered from this earthborn coil, is revelling in the beatitude of Heaven; bathing in the pure stream which flows around the throne of the Lamb; and that the mighty intellect whose grasp imperfect human science could never satisfy, is now ranging among worlds and adamantine spheres, communing with the sages of classic days, and with the Patriarchs, Apostles, and the Fathers of the Church!

It is a striking coincidence, that the day of his death, the 18th of February, was also that of the great Luther.

There is a moral sublimity in his life, in his death, and in the assurance of where his spirit now is, that I pray God may sink deeply into the hearts of all he has left behind, and may we also be ready to join him when the summons shall come to us.

Sunday Afternoon.

We are in the midst of the confusion of preparing to leave this city; the scene, once, of so much happiness, lately of so much anguish. It will now ever be a consecrated spot to us; for here rest the mortal remains of him who was our earthly idol; and those of my sister Agnes are to be brought from the vault in Baltimore, and placed by his side.

No doubt Judge C****** has sent you all the papers containing accounts of the last honours paid him who was worthy of all honour.

This event has exhibited perhaps more strikingly than any thing else could, the deep and universal attachment which he had excited. Young and old, rich and poor, learned and illiterate, noble and humble, all, all crowded the house with kind and anxious inquiries until the last answer was given, which seemed to clothe the whole city and country in mourning. Unobtrusive as was his piety, it was yet so consistent and so mingled with all the affairs of life, that it could not but be manifest to all associated with him. A little anecdote illustrating this, occurs to me at this moment, which I will repeat. When we first arrived here, 11th January, and took up our lodgings, we were prevented by an accident from having our private table, as had been stipulated; and we took our meals with the family with whom we boarded—a very genteel one, by the by; they are not in the habit of *saying grace*, which father bore several days without comment; but after the second day, he consulted us what was to be done about it, and, though there was a considerable struggle in his mind lest he should appear officious or overscrupulous, he at length came to the conclusion, that it was his duty to bear this cross. On entering the breakfast-room next morning, he greeted the family with his usual winning smile, and they stood respectfully for him to be first seated—he then spoke, and said: "Before we sit down, I wish to ask you, master and mistress of the house, if you have any objection to my saying grace at our meals? It has always been my habit in my own family, and I feel as if I could not enjoy my meals without it." Of course they gratefully acceded to it: such an example, from one entitled to so much respect, I hope they will imitate. I see him now vividly before me, as his manly and majestic form bent lowly

over the table, his *eloquent hand* spread in supplication, while his waving curls were thrown back, by the movement, from his intellectually beautiful forehead. Such a man, in such an attitude, might well impress every beholder with veneration and love!

When the undertaker came to perform his duty, I am told my father's weeping servants were giving him an account of his peaceful and glorious exit: "When the angels came down from heaven to receive him," said one, "the sun shone out, and the bird began to sing." "Yes," said another, "I have been in his service this many, many years, and seen how he lived—the Bible and prayer were his daily food, and never was there a kinder master than I have had; it was right he should die the death of the righteous, and I only hope my last end may be like his."

My mother sends you a sister's love, with the enclosed profile likeness of my father, which, in our opinions, is infinitely better than any which has been taken. The features are exact, even to the last of his life, and it only wants the scintillation of genius and feeling to make the resemblance complete—he, himself, thought it so good, that he left each of his children one from the same plate. When his works are completed, you, of course, my dear aunt, shall have the first copy.

We leave here, in a day or two, for Baltimore, to wind up our affairs there as speedy as possible, and then proceed with our uncle, Judge C*****, (who writes us word he will meet us in Baltimore) to our future home in Richmond.

If it will interest you, my dear aunt, I will continue to write you an account of our family and proceedings.

This is indeed a long letter, but the interest of the subject will justify it with you, I am sure.

Dear mother, Rosa, and Ellen, unite in warm affection for you, together with,

Respectfully and affectionately,
Your young niece,
CATHARINE G. WIRT.

Mrs. ELIZA CLAYTON, *Augusta, Ga.*

PRAYER FOR RULERS.

In our View of Public Affairs for the last month, we briefly suggested the importance, in the present agitated state of our country, of looking through all the secondary causes of our present distracted state as a nation, to the procuring cause of all—our sins as a people, which have brought over us the rod of the divine displeasure. We have also, not only of late, but frequently during the whole of our editorial course, inculcated the duty of praying for those who have the management of our public political affairs. On these subjects, circumstances have forbidden us, for the present, to prepare original articles. On the latter topic, we have found the following remarks in the Episcopal Recorder, extracted from the American edition of Biddulph on the Liturgy; and although written originally by a foreigner, and a member of a different communion from ourselves, we think it may be perused by our readers with much profit; and we accordingly recommend it to their serious attention.

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It may be safely assumed as an axiom in divinity, that he only is a

Christian, who labours to demean himself according to the spirit of the Gospel, and the rules which are laid down as a directory of our conduct in the holy Scriptures. No one has even a pretence for ranking himself among the disciples of Christ, who is not solicitous to know, in order that he may practise the will of God. So soon as a person is in any measure renewed in the spirit of his mind, so as to have his will and affections turned to God, he begins to study his Bible, if he has the ability of reading it; and if not, he will necessarily embrace every opportunity of conversation with his more enlightened brethren, and of a diligent and conscientious attendance on all the means of grace, in order that he may furnish himself with a knowledge of its contents: and in this pursuit he keeps in view, not only the necessity of a more enlarged acquaintance with the way of salvation through faith in Jesus; but also of a more comprehensive and distinct perception of the path of duty, in which he is to walk. When Saul of Tarsus had heartily embraced the principles of the Gospel, he immediately discovered an anxiety after conformity to its precepts, and therefore asked, "Lord, what wilt thou have me to do?" A foreigner, who had been naturalized in this country, and admitted to a full participation of its privileges, if he were a wise and good man, would be desirous of knowing its laws and customs, that he might conform himself to them. And can we hesitate to denounce that man to be void of every spark of divine life, who has no wish to know, or practise, so far as he knows it, the whole will of God? The love of Christ has a constraining influence on the human soul, and consequently on the life of every sound professor. The mighty power thereof, when it is shed abroad in the heart by the Holy Ghost, on every branch of the believer's deportment, may be illustrated by the instance of some light body floating on the surface of an impetuous stream. So soon as the path of duty is made known, the believer, whose heart is occupied by emotions of gratitude to his Saviour and Lord, resolves without delay to walk therein, without any deviation to the right hand or the left. Every one, who is desirous to know the whole will of God, and is thus divinely disposed to do it, must soon discover that it is the command of the King of kings and Lord of lords, that all, who are his subjects, should pray earnestly and affectionately for all those, in whose hands his providence has placed the reins of authority; and thenceforward consider himself as under the most sacred obligation to a performance of this duty. The exhortation of the Apostle, writing under the inspiration of the Spirit, has on his mind all the force of an express command from God: if any doubt before existed in his breast, it is at once removed, when he reads the following decisive words: "I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth."* "If, (says every genuine disciple of Christ) this be good and acceptable in the sight of God my Saviour, I have no further inquiries to make: his will is my law. Henceforward at every season of public worship, and frequently in my family circle, and when in my closet I bend my knees before my father who seeth in secret, I will endeavour in the spirit of prayer to

* 1 Tim. ii. 1, &c. It has been observed that this injunction was given, when that monster Nero wore the imperial purple.

carry my rulers and those who serve under them, to the throne of grace. I will pray that every personal, domestic, and national blessing may be bestowed on them. And this I will do in simplicity on this ground, that it is my Saviour's will." The political as well as the religious creed of every follower of Christ is taken from the Bible, so far as it affords him information and direction on the subject.

If the person of whom we are speaking, be at all acquainted with ecclesiastical history, he will naturally consider the conduct of the primitive Christians, as affording a lively comment on the precepts of scripture. He will perceive, that in those early days, more precise attention was paid to the rules of the Gospel, than is given them in the present licentious age: that Christians were then more insensible to worldly interests and maxims, and more alive to eternal things, than the generality are at the present day; and will therefore wisely conclude that their example is worthy of imitation. Though the positive declarations of Scripture will prevail with him against the united opinion and practice of the whole world; yet where any doubt arises, he will without any impropriety inquire, how did my elder brethren, who lived in an age not so distant from the apostolic times, and who appear to have been so much more under the influence of the principles of the Gospel than their degenerate followers of the eighteenth century, act in such a case? When this inquiry has been made with respect to the behaviour of the disciples of Christ towards the government under which they lived, he will find that though the emperors of Rome were heathens, from the time of the first propagation of Christianity, until the reign of Constantine the Great; and though they were enemies to God, and persecutors of his Church; yet Christians looked on the existing powers as ordained of God, and made it their constant practice to offer up supplications on their behalf. Very remarkable are the words of Tertullian, who died A. D. 216, in his Apology for the Christians, addressed to the emperor Severus. "We pray (says he) for the safety of the emperors to the eternal God, the true, the living God, whom emperors themselves would desire to be propitious to them, above all others who are called gods. We, looking up to heaven, with out-stretched hands, because they are harmless; with naked head, because we are not ashamed; without a prompter, because we pray from the heart, constantly pray for all emperors, that they may have a long life, a secure empire, a safe house, strong armies, a faithful senate, a well moralized people, a quiet state of the world, whatever Cæsar would wish for himself in his public and private capacity. I cannot solicit these things from any other than from Him, from whom I know I shall obtain them, because he alone can do these things, and I am he who may expect them of him, being his servant, who worship him alone, and lose my life for his service. Thus then let the hoofs pierce us, while our hands are stretched out to God, let crosses suspend us, let fire consume us, let swords pierce our breasts, let wild beasts trample on us, a praying Christian is in a frame for enduring any thing. Act in this manner, ye generous rulers; kill the soul who supplicates God for the emperor. Were we disposed to return evil for evil, it were easy for us to revenge the injuries we sustain. But God forbid that his people should vindicate themselves by human fire, or be reluctant to endure that, by which their sincerity is evinced. Were we disposed to act the part, I will not say of secret assassins, but of open enemies, should we want forces and numbers? Are we not dispersed through the world? It is true we are but of yesterday, and yet we

have filled all your places, cities, islands, castles, boroughs, counsels, camps, courts, palaces, senate, forum. We leave you only your temples. To what war should we not be ready and well prepared, even though unequal in numbers, we who die with so much pleasure?—were it not that our religion requires us, rather to suffer death than to inflict it. Were we to make a general secession from your dominions, you would be astonished at your solitude." He afterwards takes "notice of the extreme readiness with which Christians paid the taxes to government, in opposition to the spirit of fraud and deceit, with which so many acted in these matters. But I must not enlarge; the reader may form an idea of the purity, integrity, heavenly-mindedness, and passiveness under injuries, for which the first Christians were so justly renowned."* The foregoing anecdote presents a beautiful portrait of the spirit and conduct of the primitive Christians, while the imperial throne was filled by heathens. Afterwards, when the kings of the earth became professors and defenders of the faith; they were remembered in the prayers of the church in the most affectionate and respectful manner, as the ancient liturgies, which are still extant, fully evince.† If the conduct of these persons were not only consistent with the general spirit of the Gospel, but also with the express commands of Scripture, what conclusion must we draw, however reluctant, but that, if any modern professors of the same religion act a different part, they are so far defective in these important features of the Christian character.

The servants of God, though their primary regard be unquestionably due to his word, yet are allowed also to have a subordinate respect to their own real interest in the line of conduct, which they are called to pursue. And such are the unsearchable riches of the wisdom and goodness of God, that his law is so constructed as to promote the happiness and welfare of those who submit themselves to its requisitions. It is not only "holy and just," but it is also "*good.*" Obedience is happiness, and disobedience misery. Gracious Father, what wisdom and love appear in all thy revealed will: in the preceptive, as well as the promissory part of it! "Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord."

We may illustrate the connexion that subsists between our duty and our interest, in the point which forms the subject of the present essay. Are our wives and our children dear to us? Do we wish to retain our property, and to have that and our lives protected from insult and injury? The wish is natural; and, while we are praying for the life of our rulers, and the prosperity of their administration, we at the same time promote the continuance of our civil rights. The command of God to his people, while they were captives in Babylon, shows us at once our duty and our interest. "Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."‡ What motive could exist to bind a Jew to a compliance with this injunction, which does not lie with tenfold weight on every citizen of the United States.

Are our religious liberties valuable? Do we justly prize them above

* Milner's History of the Church, vol. i. p. 308.
† See the liturgies of St. Chrysostom, St. Basil, and St. Cyril.
‡ Jer. xxix. 7.

all our other possessions? Do we pray for the peace and prosperity of our Zion? These questions must be answered with a hearty affirmative by every believer in Jesus. Are not our religious liberties, and our Christian privileges, as extensive as can be desired? Is not the prophecy of Micah experimentally fulfilled in us who are the inhabitants of this favoured land? "They shall sit every man under his vine, and under his fig-tree; and none shall make them afraid."* May not the Lord address the people of these United States in the same language, with which he appealed to his ancient Church? "O inhabitants of America, judge I pray you between me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes," (even the fruits of cheerful obedience and lively gratitude) "brought it forth wild grapes," ingratitude, discontent, and murmuring?

That part of Christian duty, of which we are treating, does not stand alone and unconnected, it involves in itself an obligation to various other branches of genuine godliness. Those virtues which are implanted in the believer's heart, and adorn his life, are mutually combined, like the golden links of the chain which suspended the beautiful breast-plate of the Jewish pontiff. They follow each the other, as the comely train of virgins, which accompanied the Egyptian princess, when introduced to her royal husband. The connexion is so close, that none of them can be conscientiously regarded, whilst any of the rest are treated with neglect. "Fear God and honour the king," (or, in application to the people of these United States, *our rulers*) are so intimately blended, that, what the Bible hath joined together, no man can put asunder.

BRIEF NOTICES OF RECENT PUBLICATIONS.

THE BIBLE COMPANION. *Designed for the assistance of Bible Classes, Families, and Young Students of the Scriptures, illustrated with Maps and Engravings. From the last London edition. Revised and adapted to the present times, with an Introduction, by Stephen H. Tyng, D. D. Rector of St. Paul's Church, Philadelphia. Edward C. Mielke, No.* 181, *Market street.* 1833.

This neat little 12mo volume is introduced by a commendatory preface by the Rev. Dr. Tyng, of Philadelphia, who says, speaking of his revision of it—"I have found some alterations and some additions absolutely necessary." We will add, although our inspection of the volume has not been general, that in the biographical sketches of the writers of the sacred Scriptures, particularly those of the New Testament, a number of the statements which are given as authentic historical facts, are, at best, but apocryphal, and should have been so represented. But whatever may be the imperfections of this publication, which, so far as we have examined it, appear to be as few and as of little importance as might be expected in a work so multifarious and condensed, it must prove highly useful to that description of Biblical students for whom it was chiefly intended; and as such we cordially recommend it. To show the nature of the work, we insert the table of contents—A map of Palestine is given; and a beautiful engraving, exhibiting *the Crucifixion*, fronts the title page.

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* Micah iv. 4.

the Bible—IV. Inspiration of the Bible—V. Design of the Bible—VI. Authenticity of the Bible—VII. Translation of the Bible—VIII. State of Mind necessary to read the Bible—IX. Rules for the profitable reading of the Bible—X. Geography of the Bible, particularly of the Old Testament—XI. Hebrew Offices—XII. Hebrew Festivals—XIII. Divisions of the Bible—XIV. Analysis of the Books of the Old Testament—XV. Chronological Order of the Books of the Old Testament—XVI. Jewish History between the Times of the Old and New Testament.

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EVIDENCES OF CHRISTIANITY. *By Thomas Chalmers, D. D. To which are added, Remarks on the Nature of Testimony, and on the argument derived from the commemorative rites of the Christian Religion: by John Abercrombie, M. D. F. R. S. "The same Works that I do, bear witness of me, that the Father has sent me."—John* v. 36. *Philadelphia: Edward C. Mielke,* 181 *Market Street.* 1833.

This is another neat 12mo. volume of 216 pages, printed at the same press from which the "Companion of the Bible" was issued. The design of the publication is well stated in the following short

"*Advertisement of the American Editor.*

The present edition of Dr. Chalmers' Evidences of Christianity has been prepared for the use of schools, by adding a copious set of questions. On a subject of such importance and interest, furnishing such a wide field of illustration, the intelligent teacher will, of course, add numerous explanations and questions of his own. Some instructers will entirely disregard those furnished by the editor; but the pupil cannot fail to derive advantage from having with the lesson a set of questions which serve to direct his attention at once to the leading and important points in the argument.

It is hoped that this work may be found useful as a series of Sunday lessons for the pupils of our common schools; or even as a text book for the higher classes in the Sunday-schools.

Some striking and convincing work on the Evidences of Christianity should be put into the hands of every young person; and it is believed that Dr. Chalmers has placed the argument on as strong ground as any among the learned and pious advocates of our religion.

The remarks of Dr. Abercrombie on the nature of testimony have been introduced on account of their affording a very conclusive answer to the famous sophism of Mr. Hume, which has certainly attracted more attention than either its weight or plausibility deserved.

The remarks of the same writer, on the commemorative rites of the Christian religion, have been admitted on account of their presenting a most satisfactory historical evidence, which has not hitherto been dwelt on with that attention which its importance merits."

This excellent tract of Chalmers, which was originally written for the New Edinburgh Encyclopedia, and first appeared as forming the article CHRISTIANITY, in that work, is too well known, and too highly esteemed, to need any commendation from us. We have reperused the two concluding chapters; and hope hereafter to make some extracts from the last, in which he exposes in his own masterly manner, the folly and guilt of those who attempt to put any other construction on the language of scripture than that of its plain grammatical meaning. We have also read the whole of the remarks of Abercrombie, on "The Nature of Testimony and the Commemorative Rites of the Christian Religion." They are sound and judicious, and not tedious; and therefore form a proper appendage to the work of Chalmers. We think the questions at the end of this little volume will be useful both to enable the student to fix the leading ideas of the preceding tracts in his mind, and to facilitate an examination by the teacher.

SPEAKING THE TRUTH IN LOVE. *A Discourse, delivered in the Presbyterian Church, on the evening of the twenty-seventh of October, 1833, before the Temperance Society of the City of Trenton and its Vicinity. By the Rev. Symmes C. Henry. Pastor of the Presbyterian Church of Cranbury, N. J. Trenton: Published by D. Fenton.* 1833.

This sermon is well adapted to promote the cause which it advocates. It is a plain, perspicuous, popular address, on the vastly important and interesting subject of *temperance*—of temperance as it consists in *a total abstinence from ardent spirits*, of every description. We were glad to find that the author confined himself to this single point. We are persuaded that those who do so, for the present at least, will prove the truest friends and most able and successful advocates of the temperance cause. Here is a subject whose limits are perfectly definite, and within which, total abstinence may be incontrovertibly proved to be right, salutary, obligatory, and highly advantageous. For we do not consider the prescription of ardent spirits, any more than the prescription of opium or arsenic, when ordered by a skilful physician for a medical purpose, a real exception to the rule. A large part of the Materia Medica is either poisonous, or highly deleterious, when not taken in small quantities, and judiciously prescribed; and we would have ardent spirits confined to the apothecary's shop, and to be there dealt out, as other poisons are, for medical purposes merely. But when we go farther than this, we certainly enter, to say the least, on *debateable* ground. Accordingly we find, that very recently, after a long debate in the temperance convention of Pennsylvania, the question, whether all fermented liquors ought to be proscribed? was adjourned, for consideration at a future day. The extravagance to which some have gone on this subject, is certainly calculated, in our humble opinion, to produce a reaction, and greatly to injure the general cause. We have actually heard a temperance advocate, at a public meeting, distinctly intimate, that the best use that could be made of all the apple trees of our country was to cut them down, and use them as fire-wood. It is also well known, that it has been maintained that even in the sacramental supper, no wine ought to be used, into which any portion of alcohol, however small, had been introduced, and this merely for the purpose of preserving the liquor in a sound state—as if all fermented liquors did not, from their very nature, contain the alcoholic principle, and generally those the most of this principle, which retain their soundness without any extraneous addition. In like manner, it has been seriously considered, whether some other *solvent* could not be found as a substitute for alcohol, in the preparation of camphoreted spirits, liquid laudanum, and other drugs of the apothecary's shop. These we consider as extremes—which always injure a good cause. In the mean time, let it not be understood that we are advocates for wine bibbing, cider bibbing, or beer bibbing; for we verily believe that pure water, for persons in perfect health, is not only the safest, but the most wholesome and healthful drink that can be used.

If our space would permit, we should like to extract largely from this excellent discourse of Mr. Henry. We can, however, afford room only for the following, on the use and importance of *temperance societies.*

"But, in order to give this influence a more efficient and extensive operation on the community, it must be gathered up wherever it is found, and concentrated in *temperance societies*, and thrown forth from them in every direction, so as to be seen and felt and respected. The power and importance of associated exertion, is

universally acknowledged. The day in which we live affords abundant evidence of this. Every great and benevolent project that has scattered its blessings over the land and the world has risen and been sustained, and is carried forward and grows more mighty by co-operation. It cannot be doubted that the whole progress and glory of the temperance reformation must be attributed, under God, to the influence exerted by these societies. Hundreds and thousands of the temperate, individually weak, have become collectively strong. By coming together they have embodied their examples, their resolutions, and their efforts; emboldened the fearful and faint-hearted; confirmed the wavering and strengthened the weak; awakened attention; produced inquiry; interested many of all classes and ages; brought the public ear to listen; the public mind to reflect; the public prejudice to soften down; the public conscience to feel, and the public sentiment to give a verdict in their favour; and last, though not least, they have collected and distributed an amount of information on this subject most surprising and spirit-stirring, information which but for their instrumentality would never have been obtained: and thus a thousand facts have been brought to light, and a thousand energies have been put in motion in behalf of this glorious cause, which no insulated human industry, no plan of unassociated action could have ever reached. I am free to admit, that previous to the formation of these societies, there were many who saw and deplored the evils of intemperance, and who attempted, and to some extent practised on the principles of abstinence; but being separated from each other, without encouragement and without concert, they were not able to stem the current of public opinion and practice. So far as their example extended, it was no doubt attended with good effects; but no great impression was made—no headway against the wide-spreading evil—no diminution in the sale of liquors, and no general amendment became visible on the face of society."

The only thing in this discourse to which we would object is, the application of the words *omnipotent* and *omniscient*, to the influence of temperance societies. We are well aware that these terms are used in a rhetorical sense, by some good writers. Still, we strenuously object to such a use, on any occasion. Long and well-established usage, has appropriated these terms as descriptive of two of the attributes of God; and, to our ears at least, they seem to savour of profaneness, when employed for any other purpose.

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AN ADDRESS *to the Congregational Churches in Connecticut, on the present state of their Religious Concerns. By an Observer. Hartford: Printed by Peter B. Gleason and Co.* 1833.

An 8vo. pamphlet of 58 pages, under the foregoing title, has been very recently sent us by a friend in Connecticut; and for which he has our cordial thanks. It lays open the sources of the errors which disturb the Congregational churches of New England; and they are the very same which distract the Presbyterian church under the supervision of the General Assembly. The pamphlet, which is ably but temperately written, is anonymous; and we are not able even to fix a conjecture on any individual as its author. He however is decidedly of the opinion, that the Orthodox Congregational churches of Connecticut ought to separate from the communion of those who have adopted the New Divinity and the New Measures, which are described in the extended extract that we insert from this interesting pamphlet—a pamphlet which we earnestly wish might be read throughout, and deeply meditated upon, by every member of the General Assembly of the Presbyterian church, whose Sessions are to commence on the 15th of the present month.

In selecting our extract, we have been influenced by a question earnestly addressed to us, on the very day on which we write—"What is the New Divinity that we hear of so frequently? Pray can you tell us what it is?" To all who are disposed to make the same inquiries we say—Read this article, and you will get the information you seek. In the Presbyterian church, New Divinity and New Measures are the same that are here described—not

a whit better, if not something worse.

NEW DIVINITY, AND NEW MEASURES.

After all that has transpired within a few years past, in this State, it were mere affectation to pretend, that there is not a distressing division, both in regard to doctrines and measures, among our ministers and churches. It can no longer be concealed, and if it could, the attempt would be worse than useless, that a system of doctrines and a course of practice have been within a few years past, introduced into our Theological Seminary, our College, and some of our churches, which were unknown to our pilgrim fathers, and which are extremely adverse to the habits of our denomination for the last fifty years. That such is the lamentable fact, is, I presume, now too generally known to need any proof. And though the claim of these doctrines and measures to novelty in a general view, is inadmissible, yet I shall call them, as they have been frequently called by their advocates, "*new doctrines*," and "*new measures*." I might call them *Arminian* or *Pelagian*, and *fanatical*, without any violence to my own convictions, or those of many others. But the terror or prejudice of a name is not a weapon which I have any occasion or inclination to wield. To designate this new scheme by any personal epithets seems hardly fair. For though it early made its appearance in this State, and in our theological school, yet it seems to have been a kind of simultaneous effusion in all parts of the country, and spread through the combustible materials, prepared for it, with the rapidity of lightning, and with the smoke and explosion of "spark on nitrous grain." It is therefore difficult now to tell of what person or place this divinity, and these measures are the offspring. Suffice it then to call them, as their friends appear to concur in calling them, NEW DIVINITY, and NEW MEASURES. The first question then which occurs here, is, what is the new divinity; what are the new measures? This question, till quite recently, has been a very difficult one to answer. It has been much more easy to tell what they are not, than what they really are. Either the projectors of this new scheme designed to keep their sentiments in concealment, or they have not been capable of being intelligible; for the fact is, all in respect to this scheme has been obscurity and confusion. The difficulty has been, not to refute doctrines and arguments, but to learn what they are. This difficulty however seems now to be in some measure removed. A spirit of more frankness and directness seems to have been imbibed, and certain recent events, which I shall have occasion to notice in the sequel, have removed the injunctions which have rested on the subject, and we can now see the system in some of its distinct features.

I design then, in a few succeeding remarks, to take up the inquiry—what is the *new divinity*, and what are the *new measures*, and endeavour to throw some light upon it. But I have first a word or two to say. It will be remembered, that the plea of those suspected of departing from the faith of their fathers, has all along been—*no difference but in terms*. And it is well known that those who have suspected more difference than this, have been stigmatized as jealous or malicious. The manner in which these speculations have been stated, has been hypothetical and ambiguous. And when any specific charge has been preferred, the advocates of new doctrines have uniformly made a movement to the rear, by saying, we are *misunderstood* and *misrepresented*. The language of these innovations, has uniformly been that of doubt and scepticism, rather than that of manly statement. "*I do not know;*" "*How do you know*," and "*It may be that no one can prove*," &c., are the phrases, which, like a magic wand, have made truth and error appear alike. You all remember the entire creed which came forth some eighteen months since, with a huge appendix of note and comment, an anomaly in the history of creeds. And you remember the patriarchial solicitude which was manifested on the occasion, to draw out and set before you, a *fair*, *honourable*, and *honest* statement of the new doctrines, to prove to your satisfaction, that they are in no wise different from established orthodoxy. This was the plea, and the only plea, a year and a half since. But now this plea has become stale, and its efficacy is exhausted. Now we hear from some of the subaltern writers and printers of the new divinity, that the difference exists in one point only, and that point respects the moral character of infants. It seems now to be admitted that in this point, there is a difference, though a very *small*, *unimportant* difference, as we are told. And this *small* difference respects the moral state and character in which man commences his existence. But how comes it to pass that this concession is now made?—I have an explanation to offer; you will judge for yourselves of its correctness. Professor Stuart, in his Commentary on the Romans, with a boldness and recklessness, which unhappily often characterize biblical critics, has, by a dash of assertion, swept away the testimony of Paul to the native depravity of infants. Professor Stuart has the reputation of learning, and the advocates of new divinity seem to be greatly encouraged, by gathering together under the wing of the learned Professor. They have plucked new courage, and have

dared at length to own one sentiment, as their legitimate offspring. This circumstance is certainly important, as it fixes a rule of exegesis, by which the declarations of new divinity are to be interpreted. And that is, that all those points, about which doubt has been expressed, will be openly avowed as subjects of full belief, as soon as the advocates of new doctrines are emboldened to do it, by finding the shield of some great name. And if Professor Stuart proceeds, in his adventurous criticism, to carry out his principles to their consequences, we shall be in the way to have a complete creed, without note or comment very speedily. If this has been done in one instance, why will it not probably be done in others? Men who have waxed so valiant as to admit one point of difference, contrary to their repeated asseverations, may find their courage rise to the point of another, and another concession, until we have the whole scheme.

But the foregoing concession is not the only development of the new doctrines which has recently occurred. As friends and advocates have multiplied, caution has diminished, and from various sources we may now gather the following summary as comprising the essential peculiarities of new divinity.

1. Men are born into the world without any moral character, as free from moral defilement or sinful propensity, as Adam before he fell.

2. Adam was created without any moral character, and the image of God in which he was created, means nothing more than a rational soul.

3. Sin consists, not in any specific opposition of heart to God or the truth, but in preference of the world. The opposition to God is secondary, arising from a supposed interference of the divine will with the inclinations of men. Consequently depravity in man is nothing more than misapprehension as to the character of God and the nature of happiness.

4. Regeneration therefore consists in the correction of this misapprehension, and is effected in all cases, and must necessarily be, by the instrumentality of truth presented to the mind.

5. The office work of the Holy Spirit is to present truth to the mind, not to prepare the heart for its reception. And the greater efficacy of the operations of the Spirit, than those of men, is owing to the greater clearness with which truth is presented.

6. In his moral government God does the best he can. And the occurrence of sin in the government of God is chargeable to the defectible nature of moral agency, as something which God cannot control, and, therefore, like friction in a machine, a necessary evil to which he must submit. And the divine wisdom and goodness are manifested in so managing this uncontrollable evil as to produce the least possible mischief.

These, to say nothing of others, are all points of difference between the new divinity and orthodoxy, as I shall presently show. Those therefore who assert that the difference lies in one point only, assert what they know, or ought to know, is false.

It is not my design to enter on a minute examination of this creed, my principal object being to show wherein the new divinity essentially consists. There are a few remarks, however, which can hardly be omitted, though they will probably occur to every attentive reader.

It is supposed in this scheme that man was created without any moral character. He was made a rational being, and furnished with powers to be a moral agent, and there he was left by his Creator, without any moral character or quality. His moral character and acts, of course, must come by the movement of his powers. But the question is, what moves these powers, or so moves them, as to produce moral acts? Here is a set of powers having no moral quality, and placed in circumstances having no moral quality. Now can any one of Adam's race tell how such powers, thus situated, can produce acts having moral qualities? These powers, if they are not moral in their first creation, I suppose must be physical. And the influence to which they are exposed, before they act, being not moral, must be physical. Here then is a wonder indeed, physical influence operating on physical powers, produces moral effects! Here, for example, is a water wheel; this is a physical power, but it will not move without some moving cause. It is adapted to be acted upon by water, a physical agent. You let on the water and the wheel moves. Now why are not those movements moral acts, and why does not that wheel acquire, by moving, a moral character? The answer is, the power has no moral quality, the agent or cause has no moral quality, therefore the effects or acts can have no moral quality. Very well, all correct so far. But here are certain powers of mind, which are supposed to be as destitute of moral quality as the water wheel, and placed in circumstances which are supposed to be as destitute of moral quality as the water. And yet, these powers, under this influence, are supposed to produce moral acts, and to be the origin of moral character. And this is called philosophy, new divinity. Now I say, and I trust every reasonable man will justify me in saying, all this is absolutely ridiculous and absurd. Here, for instance, is a man that has power to murder his neighbour, if he is disposed. But he is not disposed; in fact, he has no disposition, one way or the other. He has power of muscle, and he has a will, that will choose if any thing moves it to choose. But he

has no moral character or quality, and can have none until he acts. Now the question is, how can he act, in a moral sense, or produce moral acts, in this situation? The strength of his arm, it is true, may take away his neighbour's life, but he has no disposition or intention concerning it. He did not choose to do it, for he had nothing to lead him to choose. The truth of the case is, according to the new divinity, he cannot have a moral state or character until he acts and makes one; and it is evident to every mind, that he will not act till he has some moral quality: so we must dismiss the man as nothing more than a reasoning animal, or, as to all moral relations, a stone or a post.

The article in the new divinity which ascribes regeneration to the instrumentality of truth, deserves one or two remarks. I have already, in treating on essential truth, shown the inconsistency of this theory. But as it comes to view now in the form of an article, and as the office work of the Holy Spirit is declared to be the employment of truth as an instrument, I cannot dismiss this vital subject without a few moment's further attention. Instrumentality may be divided into common and special. Common instrumentality depends on some existing law of nature, and all agency or instrumentality of this kind, consists in making such arrangements as to take advantage of that law of nature. But when these arrangements are properly made, the effect is uniform and certain. Thus the power of gravitation renders the pendulum an instrument of dividing time, and the water wheel the instrument of moving machinery. The expansiveness of water renders steam an instrument of raising or propelling heavy bodies. The law of nature, that a harder substance, in certain forms, will displace a softer, renders the axe an instrument of felling the tree. But in respect to this kind of instrumentality, it is essential that the effect be uniform and certain, in proportion as the cause is brought into a situation to operate. If the effect does not follow, it is an indication of the intervention of divine power. If the pendulum does not move when placed under the operation of the law of gravity, or if the wheel does not follow the impulse of the water, or the axe does not enter the tree, when suitably applied, it is by all esteemed a miracle. For he only, who made the laws of nature, is competent to suspend them. Now, if the supposed instrumentality of truth in changing the heart be of this kind, the effect must always be the same. If truth is like the axe in felling the tree, why does not the axe always cut, or the tree always fall? Perhaps it will be said the axe is sometimes dull, or is not skilfully used. But this does not reach the difficulty. I admit that, in natural or common instrumentality, the effect will be varied in different circumstances according to the application of the cause. But this is only a circumstantial variation. If a man has strength and skill to cut down one tree, we conclude that, with the same strength and skill, and the same instrument, he may cut down another, and any tree he pleases. But this will not hold in the instrumentality of truth. If Peter could so present truth as to convert, by its instrumentality, three thousand at Jerusalem, why could he not, by the same instrumentality, convert Simon Magus, or his murderers at Rome? If Paul could beget many at Corinth and Ephesus, through the Gospel, why could he not by the same means, renew Felix or Agrippa? And if the truth, properly presented, will change the heart, why should our Saviour say, because I tell you the truth, ye believe not? Certainly, no rational man will pretend that truth has an instrumentality of this kind, in changing the heart. If it has, why is not every sinner who hears the Gospel converted? And if the axes of orthodoxy are too dull, why do not the sharp and burnished tools of the new divinity produce the effect? Why is any man unconverted, especially who comes in contact with the *new divinity* urged home by the *new measures*? And yet there are trees so sturdy that they do not fall, though they have been hacked and hewed for years. Are all these cases miracles? Is the failure owing to the intervention of God, or a suspension of the laws of nature?

Another kind of instrumentality is called special, because it depends on the special appointment and intervention of God. And this kind of instrumentality is, in all cases, miraculous. It was the instrumentality of the rod of Moses, in dividing the Red Sea, or the ram's horns, in levelling the walls of Jericho, or the word of Joshua, in causing the sun and moon to stand still. But will any man contend that the change of the heart is a miraculous operation? If so, why has it not ceased with other exertions of miraculous power? If neither of these kinds of instrumentality is supposable in the case, it will follow that truth has no instrumentality at all in changing the heart. And thus it is represented in the Scriptures, as I have already shown. "He that commanded the light to shine out of darkness, hath shined in our hearts," &c. What instrumentality was employed in commanding the light to shine out of darkness? And if the cases are parallel, as an inspired Apostle represents them to be, what instrumentality is employed in shining in the heart when the light is put there? But is truth then of

no use? I answer, it has an instrumentality in enlightening the understanding and convincing the conscience, according to natural principles. It has also an instrumentality in sanctifying those who are regenerated. But farther than this, the Scriptures do not warrant us to go. To represent the Holy Spirit then as a mere secondary agent, in using the instrumentality of truth, in renewing the heart, is entirely derogatory to that divine agent, and is robbing God of the glory of his most wonderful work.

But I forbear farther comment. The point now in view is the difference between new divinity and orthodoxy. This difference will be best seen by placing the two systems side by side.

ORTHODOXY.	NEW DIVINITY.
"God created man after his own image, in knowledge, righteousness, and holiness."—*Andover Confession of Faith.*	"God created man a rational being, without any moral character."—*Mann's Sermon.*
"Adam, the federal head and representative of the human race, was placed in a state of probation, and in consequence of his disobedience, all his descendants are constituted sinners, and by nature, every man is personally depraved."—*Andover Conf.*	"Men are born destitute of moral character, and become sinners by their own act."—*Stuart on Romans—Taylor's Creed.*
"No means whatever can change the heart of a sinner, and make it holy—regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit. By convincing us of our sin and misery, and enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the redemption purchased by Christ."—*Andover Conf.*	"Regeneration is produced by the influence of the Holy Spirit, operating on the mind through the truth."—*Taylor's Creed.*
"It is the prerogative of God to bring good out of evil, and he will cause the wrath and rage of wicked men and devils to praise him; and all the evil which has existed, and will forever exist in the moral system, will eventually be made to promote a most important purpose, under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure."—*Andover Conf.*	"I do not believe that sin can be proved to be the necessary means of the greatest good, and that as such, God prefers it to holiness in its stead. But I do believe that holiness, as the means of good, may be better than sin; and that it may be true, all things considered, that God prefers holiness to sin in all instances in which the latter takes place."—*Taylor's Comment on his Creed.* *See also Fitch on Permission of Sin, in Chr. Spec.—(See Note.)*

From the above specimen, every one can judge for himself whether there is no difference between orthodoxy and new divinity, or whether that difference is confined to one point. And who will say, in this view of the subject, that the difference is not essential? If these points, in which the difference lies, are not essential truths in the Gospel system, then I ask, what is? Which of these points can be omitted, and the omission not have a demolishing influence on the whole system? The truth is, and it is now so far disclosed as no longer to escape general notice, there is a radical difference in these two schemes,—a difference which will array them in opposition to each other. One of these systems can succeed only by the subversion of the other. And whoever questions this consequence, must be ignorant or dishonest, in respect to this subject. This is a consequence which is perfectly well understood by the advocates of new divinity in secret conclave, and they have mutual gratulation in every instance, in which they suppose that new divinity obtains a triumph over orthodoxy. They confidently anticipate the day when orthodoxy will be driven from the land, and new divinity left without a rival. And yet some of their adherents will say, there is no difference, except in one *small* point.

But we must not forget the new measures; these are the legitimate fruit of new doctrines. And though, like the elements of a hail storm, they originated in different regions, yet their affinity soon

produced a mutual attraction, and they came together, one furnishing the matter, and the other pouring it out. But the question is, what are new measures? To this I answer. To exhort sinners to immediate repentance, or to hold them to their obligation, is not a new measure. This has been the practice in the orthodox churches, long before new doctrines or new measures were heard of. To represent then, that sinners have been, by ministers of our denomination, till lately, told to wait God's time, and that they would be excusable in so doing, is a slanderous report. Sinners have always been told, since I can remember any thing about the matter, that God required them immediately to repent, and that such is their indispensable duty. But they have also been told, as the Scriptures and facts teach, that they will not come to Christ that they may have life. And if left to themselves, they never will come. So that through their own perverseness and fault they are entirely dependent on sovereign grace for salvation. And is not this true?

But new measures, so far as I understand them, consist chiefly in the following things, viz.

1. In exhorting sinners to resolve to be Christians, or to promise that they will make religion their great concern; and in representing such a promise or resolve as equivalent to the duty. Therefore, the great object of new measures appears to be to make people believe they are converted, rather than to secure their real conversion.

2. New measures imply, that a person's declaration in his own case, hastily expressed, is to be admitted by himself and others, as decisive evidence of his state. Consequently a *leading* object of new measures, seems to lead people to proclaim their conversion, either by direct declaration, or by taking certain seats, or positions, or by certain signs previously concerted; and especially to lead them hastily to proclaim this opinion, by hurrying themselves, in great multitudes, into the churches.

3. New measures imply, that every excitement which assumes the name of a revival, or any of its aspects, is to be regarded as really such. Hence those addicted to new measures are generally indiscriminate in their annunciations and praises of all movements, that put on the appearance of revivals. And hence they are censorious and uncharitable towards those who make distinctions between genuine and spurious excitement, stigmatizing them as enemies to revivals, as cold and formal, or dead.

4. Another feature of new measures is, to use up the excitable materials of the human system, without discretion or mercy. The process is entirely on the stimulating principle. And no calculation or provision is made for the unavoidable decline of excited feeling and heated passion. The whole object of these measures seems to be, to drive the elements of the animal system into entire commotion. And if four days are not sufficient, ten, or twenty, or thirty days must be occupied.

5. A certain consequence of new measures, therefore, is, to blunt and efface moral sensibility, and to prostrate all genuine moral feeling, by the substitution and excitement of animal passion, and thus, in the result, to induce a stupor, which often ends in scepticism or infidelity. These measures also corrupt and distract the churches, by lumbering them with unmanageable numbers and unworthy members, and by unhinging all order and regularity of proceeding. This effect is already sufficiently evident from the state of our churches in the land, which have in the greatest degree fallen under the influence of these measures. Look at those churches where these measures have been rife and popular, urged on by revival men of the new stamp; and what is their present state—what their future prospects? We shall, perhaps, be better able to answer this question in the sequel, as I design to lay before you some testimony from these very churches. But, for the truth of these views of new measures, I appeal to every person who has had opportunity to observe, and to the transactions of many a protracted meeting in our land.

To the churches, therefore, of the Congregational connexion, is the appeal made—are these things to be admitted and approbated by us? Will you receive these doctrines, or countenance these measures? Why will you do it? Have not our churches been eminently prosperous, united, and happy, under the influence of orthodoxy? Have they not been blessed of God, and enjoyed his smiles almost beyond all example? And has not the harmony and fellowship of our churches been uninterrupted since they came under the influence of the doctrines taught by Edwards and Bellamy? Have not the fruits of righteousness been increasing? Have not charitable institutions sprung up and flourished under the auspices of our faith? What do we expect more? What benefit are we to hope for from a change of our ground? And instead of any rational prospect of benefit, are we not putting our dearest interests in jeopardy? Are we not running into unknown and dangerous seas, without chart or pilot? Is not our advance in moral improvement already checked? Is not the Holy Spirit grieved,

and revivals, are they not becoming rare? Is not the hum of preparation for controversy already heard in our camp. Is not our College losing its hold on Christian sympathy and confidence? and our candidates for the ministry that are now presenting themselves—but I forbear. Brethren, you have new doctrines and new measures before you; with you it remains to say whether you will bid them God-speed.

Literary and Philosophical Intelligence, etc.

We congratulate the literary and scientific world on the safe arrival of Lieut. Burnes of the East India Service, from his perilous travels over the hitherto unexplored regions which lie northward between the Indus and Oxus rivers. The latter river embraces in the range of its once famous valleys, and now wide wilderness, a tract which Tartarian annals have filled with remembrances of deepest interest. Mr. Burnes was sent on the expedition by our government, about three years ago, for the purpose of visiting the different native tribes, (a service of no small danger,) and bringing back accounts of their present manners, customs, mutual relations, &c. This he has accomplished with a persevering intrepidity, and a patience of research, worthy of his country and of his errand. Besides the main objects of civilization, and probably future commercial views, we anticipate, when the work is published, to have lights for the historian; in which we may find corroborating proofs of the accuracy of Mr. Rankin's learned deductions concerning the ancient people of that country, which he has set forth so ingeniously and ably in his splendid work on the "History of the Mongols and Tartars." We may say, with a warrantable pride, that our travellers form some of the brightest rays in the glory of England.—*English Paper.*

In our last paper we published a receipt for the Rheumatism, which was simply this:—"Take a strip of gum elastic, and tie it round the joints affected." This would not endanger life, and was well worthy the experiment. So we say. It was tried upon a gentleman of this place, who had resorted to almost every other remedy, and to his surprise, had the desired effect. In fact he was so much reduced by this disease as to lose the use of his limbs, and in making the experiment, he has not only been relieved of the pain and weakness so incident to its nature, but is finally gaining and enjoying nearly the wonted strength of his system.—We recommend the remedy.—*Lebanon Gazette.*

The *origin* of the Indians has always been a vexed question. The Encyclopædia Americana says, "The only hypothesis on this subject, founded on any better evidence than conjecture, is, that America was peopled by the way of Behring's Strait. It is certain that an easy communication has existed between the two continents at this point for several centuries."

Dr. Coates, however, successfully showed that that supposition was not the most rational one. That a continent, eight thousand miles in length, (one-third of the circumference of the globe,) embracing tribes of such different habits, language, religion and appearance, should all be derived from the most distant and inaccessible extremity is scarcely possible. The fact of the great diversity, in many respects, that exists among the Indians themselves, has not been sufficiently adverted to in this inquiry; and the learned Doctor was thence induced to believe that their origin was derived from various sources; and whilst he freely admitted that the Esquimaux or Northern Indians were probably derived from the Mongol or Tartar race, that the other tribes were probably descended from the Malays, a very active and enterprising people, and from the New Zealand, Sandwich, and other Islands of the Pacific Ocean, from whence the continent of America was easily accessible during the prevalence of the trade-winds.

Since the syllabic alphabet was formed for their language, many of the Cherokees, adults, have learnt to read by their own efforts, without any teacher but themselves, and with no other impulse to the undertaking, but such as originated in their own minds.

Children with an English father and Cherokee mother in almost every case learn to speak the language of the first before that of the last, which seems to prove that the English language is more easily learnt than the Cherokee. Several of the children in the school at New Echota, ride five miles and back daily to attend it.

Several Cherokees who have had long and extensive acquaintance with their nation, say that they have never known two Cherokees quarrel unless they were intoxicated.

LATE EARTHQUAKE IN INDIA.—The recent convulsion of nature in our East India territory, says a late London paper, has been productive of considerable injury to property of every description, coming, as it did in some quarters, in the train of extensive and ruinous inundations.

EASTON, Pa. April 18, 1834.

Remarkable Circumstance.—On Saturday last Mr. William Leidy of this place, shot a robin which he took home to prepare for cooking. Upon cutting off the head he discovered that he had also taken off the head of a snake, which was contained within the body of the bird. He then drew out the body of the snake from the maw and intestines of the robin, and it proved to be a light green snake, of a kind entirely unknown in this part of the country, 14½ inches long, and about one-third or one-half an inch thick. The robin was sitting when shot, upon a tree, and apparently in full life and health. The head of the reptile must have been advanced high up in the throat of the bird, as the whole head and part of the neck, were severed with the head of the bird. Strange as this occurrence may seem, it is nevertheless true. At least half a dozen witnesses are ready to testify to the circumstances as we have related them, as occurring at the time the head was cut off, and we ourselves were an eye witness of the fact of the head of the snake sticking in the severed throat of the bird, and of the process of drawing out the remainder of the snake which was most unequivocally and undoubtedly alive when we saw it drawn out.

Religious Intelligence.

THE GENERAL ASSEMBLY

Of the Presbyterian Church in the United States, will, with the leave of Divine Providence, meet in Philadelphia on Thursday, the 15th of the present month, at 11 o'clock A. M., in the Seventh Presbyterian Church, and be opened with a sermon by the Rev. Dr. William A. M'Dowell, the Moderator of the last year. We hope there has been, and will be, much and fervent prayer, that the God of all grace and wisdom may shed down upon this Assembly the copious influences of his Holy Spirit, that the deliberations and decisions which shall take place, may be such as he will approve, and richly bless, for the promotion of the purity, peace and prosperity of our beloved church.

"The Foreign Missionary Chronicle" for April, furnishes us with the following articles. This little unpretending pamphlet has already become very interesting from the communications of the missionaries of the W. F. M. S., and as these communications become more numerous, its interest and importance will greatly increase. It ought to receive the patronage of the whole Presbyterian church. But as yet, this patronage is, we believe, very limited—Till it is enlarged, we shall take from it extracts for our work, as extensive as our space will permit; that our readers may not remain destitute of information, in which, both as Christians and Presbyterians, they ought to feel and cherish a special interest.

The following official letter of Messrs. *Lowrie* and *Reed*, contains their reasons in favour of the position which they have selected for the mission.

Calcutta, Nov. 1, 1833.

Dear Brother Swift:

You will learn some of the particulars concerning our voyage and our arrival from other letters which we send. It is not necessary to refer to them now, unless to remind us, that goodness and mercy have still followed us; and that we have been brought under new obligations by the care and goodness of Providence, to devote our lives entirely to the service of God.

One of the first objects requiring attention, after our arrival, was to select a *field of future labour*. In making our selection, we have tried to secure divine direction, and have sought information and advice from all who were able to aid us in these matters. Our chief immediate difficulty has been to decide where, out of so many places; for the

whole land, almost, is before us, and millions are accessible in every direction. We feel grateful, that the path appears to be marked out so plainly, and that it leads us to the section of country contemplated before we left the United States.

In view of the best light we can obtain, we feel clear in deciding on Umbala, Loodiana, or some other place in the Punjab, or territory between the Jumna and Sutledge rivers, as the place of our future labour, if the Lord please.

This territory is under the protection of the British government, though the chiefs enjoy a kind of independent authority. The people north of the Sutledge, in the territory of Lahore, are under the influence of Runjeet Singh, long the most formidable enemy of the British, but in friendship at present. They are all one people on both sides of the Sutledge, called Seiks or Sikhs; speaking the same language, the Punjabee; having the same religion and the same customs; so that we may hope our influence will not be confined to this side of that river. Their number is between one and two millions, among whom no efforts have yet been made to introduce the gospel; while they are described as more free from prejudice, from the influence of Brahmins, and from caste, than any other people in India. Indeed, the Seik religion is quite distinct, the founder of the sect having rejected many of the doctrines and practices both of the Hindoo and Mohammedan systems, and having endeavoured to form a more perfect system out of them. We are informed that they are in a good degree teachable, and that there is, at present, among their chiefs and better classes, a great desire to become acquainted with English, in consequence of a recent order of the English authorities of this country abolishing Persian, and substituting English, as the *Court* language. This desire, it is believed, may be turned to good account, and become a passport to other kinds of instruction, and more direct efforts for their good.

This region of country is connected, by commercial business, with Afghanistan, Cashmere, and Tibet, in all of which countries, no efforts whatever have been made to fulfil our Saviour's last commandment.

As to *health*, this region is described to us in very favourable terms. Its vicinity to the Himmaleh mountains, and its being so far north, (none of the places named being in less than 30° N. lat.,) make the information we have received very probable. Indeed, *Simlah*, one of the principal sanitary refuges, is not very distant from Umbala; so that if health should become impaired, it would be quite convenient as a place of resort, and perhaps render it unnecessary to return to our own country.

The *communication*, for some time, must be *via* Calcutta; though it is said that measures are now in progress to open the navigation of the Indus, and some of its branches; extending as far up as Loodiana, at least. When these are completed, the most direct communication will be to Bombay. Should the *steam* communication from Bombay to England be carried into effect, of which very confident hopes are entertained, the time necessary to hear from our friends in the United States, would be greatly shortened; at least, the facilities would be increased. In the mean time, letters or parcels can be sent to us by the Dak, (Dawk,) or post-office runner establishment; requiring not more than twelve or fifteen days from Calcutta for letters. The mails here are carried by men; one fellow running ten miles with the mail-bag, and then another proceeding a like distance; thus running about one-hundred miles in the twenty-four hours. Large parcels could be sent by *Bangby*, (a slower kind of Dak,) or by occasional boats up the rivers.

At this time of the year, which is much the most pleasant, it will require four or five months for us to make the journey, the winds being against us. Much less time is necessary when the winds are favourable.

It is supposed, that the *expense* will be as moderate in that region as in any other part of India, after we are established; while the productions of the country are more of the kinds we have been accustomed to, than those of the southern province.

For these reasons, we have preferred this section of country as our field of labour, and we are glad to know that our decision meets the views of all the brethren here. Rev. Mr. Duff, of the Scotch Kirk in this city, had occasion to make inquiries in reference to the expenditure, by the established Church in Scotland, of a large sum of money for the moral and religious benefit of this very region. He came to the conclusion, that it was the most promising, unoccupied field of labour in India. It is much to be regretted, that the failure of the house in which the money had been invested, frustrated the scheme. One of the gentlemen, who has strongly recommended it, and has given us much information, is Mr. Travelyah, one of the secretaries of the governor-general. We have sent a memorial to the governor-general, soliciting permission to proceed, after stating our object, and our hopes that others would follow us, thus securing encouragement for the future, if his answer should be favourable. We have not yet received a reply; but no difficulty is anticipated. The present governor-general, Lord Bentinck, is very liberal in his views, and a great friend to the native population.

Missions in this country are more expensive than many suppose. The general plan is to give the missionaries a regular salary—either paying the expense of house furniture, or making the salary so large as to cover that expenditure. The Wesleyan missionaries receive £200, and house and travelling expenses, &c. Many others receive that sum without the house. The American brethren in Ceylon, who live as economically as any others, and are at as little expense, as they have not as much intercourse with Europeans, receive £150 per annum. At first a house and an allowance of furniture are given; but no subsequent allowance is made for these objects. We understand their expenses for travelling on the business of the mission are also allowed. In regard to this subject, it is our wish to be as economical as possible; but, from all we have heard, we will perhaps find it best to wait some time before any permanent arrangements are made. Much depends on the particular circumstances of each mission station; and the expense is always greater at first than after experience has been acquired. We have deemed it best to purchase, in this city, the greater part of the furniture and "things" needed in a family; as they can be had much cheaper than "up the country;" and we propose that each of us be charged with the amount we may individually expend. There will be considerable expense attending the journey; when we arrive, we shall probably find it necessary immediately to build a Bungalow, as none are to be rented where there are but few Europeans, and this will involve a farther expenditure of a considerable sum, perhaps $500, at the lowest calculation.

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We have not quite decided in regard to the time of commencing the journey. In the present state of Mrs. L.'s health, it is impossible for one of us to leave until some change takes place. And whether it would be expedient for brother and sister Reed to go on at once, or for us all to remain perhaps several months, does not yet appear entirely plain. * * * * * * * * * *

In regard to our operations, the first thing will be to learn the language. We may also commence an English school immediately, with a view of ultimately forming an establishment, similar in many respects to the seminary at Batticotta, in Ceylon, which is very generally approved. There is a Punjabee grammar, and a translation of the New Testament; but perhaps few other books to aid us in acquiring the language. If we form a high-school among them, as from information received will most probably appear expedient, we shall need apparatus, of instruments, maps, globes, &c. Perhaps we may obtain the confidence of the chiefs, so that they will assist us in procuring suitable books and instruments. Indeed, we are led to expect some of them will place under our care, youths for instruction, at their own expense. Concerning these points, we can write more definitely hereafter. If we walk according to the light we have, we shall receive more when the Lord sees that we have need of it.

And now, dear brother, you will bless the Lord with us, that he has made our path so plain, and that he appears to be directing us to so important a section of the country. May we have grace given to improve the opportunities of usefulness which Providence may open before us! We feel that we greatly need the prayers of the Lord's people, or rather, that we greatly need that guidance, wisdom, and help, which God is usually pleased to bestow in answer to prayer.

We wish also that there were many others to aid us. This field does seem to be very white unto the harvest; and though the missionaries have not yet been permitted to see many conversions from heathenism, they are not discouraged. The brethren whom we have seen, extend to us a cordial welcome, and express strong hopes that we may be followed by many others. A gentleman, high in political life, hopes that "India may have her share in the noble army of American missionaries." We are fully of the opinion, that if you can send out one hundred missionaries, there is as much work as they all can accomplish, and far more which must be done very soon, or millions will die without hearing that there is a Saviour.

If you can find any judicious, pious physician, willing to come, do not hesitate a moment to send him. He might commence theological reading, with a view to becoming a minister, and his medical knowledge would very greatly promote his usefulness. We do not doubt that such a man might do far more for the cause of the Saviour in this land, than in the United States.

At present, we think of nothing else of special interest to communicate, and hope to write again by the *Star*, expected to sail in a few weeks. Desiring our affectionate and most respectful remembrance to the several members of the Executive Committee and other missionary friends, and assuring you, dear brother, of our very sincere Christian love,

We remain yours in the cause of the Saviour,

JOHN C. LOWRIE,
WILLIAM REED.

REV. E. P. SWIFT, *Cor. Secretary of the Western Foreign Missionary Society.*

LETTER OF MRS. REED TO MR. AND MRS. NEWCOMB.

We have been favoured with the perusal of a letter from Mrs. Reed, wife of the Rev. William Reed, of the mission to Northern India, addressed to Mr. Hervey Newcomb and wife, of Allegheny Town; who have kindly permitted us to make some extracts for the gratification of our readers. It was written principally on board the ship Star, on her voyage from Madeira to Calcutta, but partly after her arrival at the latter place; and it bears different dates from August 13, to November 3, 1833.

Ship Star, Atlantic Ocean, South Latitude 18°, *August* 13, 1833.

Dear Brother and Sister—I shall ever look back upon the time spent in your family as one of the happiest periods of my life. It was connected with so many interesting circumstances and important events, that I shall ever feel that it was of the Lord's doing, for which I would ever praise his holy name. From your example and precepts I am reaping daily advantage, and hope to profit more and more through life; though it is with grief I have to acknowledge, that I am slow to learn and practise what I know. Yet, through the abounding love of God, I can testify that he has been gracious to me, and caused me to make some progress in my heaven-ward course, though it was truly "by a way which I knew not." You know what seasons of depression I used to have when looking forward to my future life, on account of my unworthiness and unfitness for the work. These seasons have continued; but since I came on board the ship they have been much more frequent and severe. I have felt that the eye of the Lord was upon me continually, searching my heart and trying my motives; and sometimes I have been almost ready to despair, and fear that I have "run without being sent;" but, of late, I have been enabled to cast my worthless self at the feet of my Master, and now feel willing to be any thing or nothing, to do the most menial service, if I may but advance his cause in any respect; and I have since been much encouraged, in reading the Bible, to find that God has, in so many instances, chosen the weak things of this world to accomplish his purposes; and also, that it is "not by might nor by power, but by his Spirit" the work of the Lord is to be carried on, and the world converted to God. I feel that I cannot get low enough before the cross, or sufficiently love and adore that God who has so signally blessed me with a knowledge of the plan of salvation, and is now giving me the prospect of making that way known to the dark and benighted Hindoos. I long to have my cold and frozen heart melted, my dormant affections kindled into a constant holy flame, and my lips touched with the hallowed fire. I want more faith, more love to God and never dying souls. I feel my need of being dead to the world, and of consecrating myself entirely to the work of God. How great is the responsibility resting upon me! How solemn and awful the account I shall have to render at the bar of God! In view of these things, will not my dear brother and sister, yea, all my dear friends, be importunate in their supplications for us? In reading the memoirs of Bishop Heber, we find that there are many things to discourage, and many to encourage, the missionary of the cross. But in the Lord is our hope. To him we look for direction and success. He has promised to give the heathen to his Son for an inheritance; and his promises cannot fail. But how much faith, persevering effort, and untiring zeal, will we need! But the Lord has assured us, he can cause "one to chase a thousand, two to put ten thousand to flight." Then what can he not cause four of us to do? Our hope is in the Lord."

Speaking of the declining health of Mrs. Lowrie, Mrs. Reed says:

"I think the Lord is gently taking down her earthly tabernacle, and preparing her soul for the mansion above. It is most likely, when you read these lines which I am now writing, with my dear sister on her berth at my side, that she will be lying in her cold and silent grave; and I shall be left without one female friend to cheer and sympathize with me. But what will be loss to the churches, to her husband, and to me, will be to her infinite gain. I desire to be submissive to all the dealings of the Lord with us; but I hope her mantle will fall on some other dear sisters among you, and they will soon be treading in her steps."

"*S. lat.* 36°, *E. long.* 9°, *Aug.* 30."—After some notice of the climate, and the progress of the ship on the mighty deep, Mrs. Reed mentions her beloved relatives at home, and says, "I frequently dream and imagine myself one of your happy number; and no one ever appears more happy than sweet little S. May her life be precious in the sight of the Lord, and her name engraven on his heart! I have felt very happy to-day while meditating on his precious promises. His declaration, "My grace is sufficient for thee," quiets my rising fears and causes me to hope that God will yet enable me to glorify him among the Heathen."

"*South lat.* 28°, *Sept.* 2."—After describing the tremendous gale which commenced on the 3d of September, and the dangers to which all on board were subjected, Mrs.

R. says, "The captain pulled down his hat over his eyes, and now and then brushed away the falling tears. I felt solemn, and that this was the time to experience the comforts of religion; and they were not few nor small. While all was still as the grave within, I commenced singing the hymn, 'How firm a foundation,' &c., though my voice trembled so that I could scarcely sound a note. It was like an electric shock; and, before we were done, every one seemed to look more cheerful and happy. I felt, that I had great cause of thankfulness, that my hope did not fail at that trying hour. I can truly say, I was not sensible of fear. The prospect of being so soon delivered from sin and of going home filled my heart with joy. Still, if it was the will of the Lord, I was willing to live and suffer much more, if I might but glorify him." Speaking of Mrs. Lowrie, under the influence of her disease, Mrs. Reed says, "She is perfectly resigned, and is an example of patience and loveliness, and testifies daily in her example the excellencies of her religion."

"*South lat.* 29', *E. lon.* 82°, *Oct.* 1.—You see by this, that we are now within twenty-nine minutes of the Equator, yet, even here, we do not suffer with the heat. We have had favourable winds, and most of the time, pleasant weather, since we left the southern latitudes. These mercies cause us to forget, in some measure, the terrors through which we have passed, and feel a kind of security in our vessel, and a sanguine hope that we shall arrive in safety to our destined port."

"*Bay of Bengal, N. lat.* 14°, *Oct.* 7.—We have been nearly becalmed for the last 24 hours. The captain says, we are just five days too late for the northwest monsoon, and have no winds on which we can depend to take us into port. But I believe the Lord knows what is the best time to land in this sickly country. The cool season has hardly commenced; and if the air is as Bishop Heber describes it, like the heat from the mouth of a furnace, I do not feel very anxious to leave our cool sea breezes. Yesterday was a very rainy, unpleasant day without; but we had preaching in the cabin in the morning, and at 4 o'clock, P. M., we had the sacrament of the Lord's supper. We had several reasons for this. One was the uncertainty of Mrs. Lowrie being able to attend church, if she should reach Calcutta; and her desire, as well as our own, once more to celebrate it together here on earth, caused us finally to do so. Our usual congregation attended, and manifested much solemnity; and I could not but hope it was a blessing to them, as well as ourselves. But I am more and more convinced that, without the Spirit of God, all the truths which have been spoken will only prove a "savour of death unto death."

DEATH OF MRS. LOWRIE.

On the 25th of March, the ship Star, on her return from Calcutta, arrived at the port of Philadelphia. She brought as passenger, Rev. Miron Winslow, of the Ceylon Mission. Letters, received by this arrival, communicate the mournful tidings of the decease of Mrs. Lowrie. No official intelligence of this painful occurrence has been received at the office of the Western Foreign Missionary Society. But we learn from a letter of Mrs. Reed in the Presbyterian, and from other sources, that she died in November last. During the day of her decease, she appeared as well as usual, and slept sweetly in the evening. About nine o'clock, she awoke with a severe pain about her heart. She asked to be raised up; which was done by the kind friends standing at her bed-side; who saw that she was dying. She retained the exercise of her reason to the last; but was able to speak little. All that could be understood was—"Is this dying?"—and "O, my Saviour!" After four or five minutes she expired; and we trust is now singing in heaven the praises of God and the Lamb. The letters published in the present number of the Chronicle bear ample testimony to the excellence of her Christian character. Her undissembled piety, fervent zeal for the glory of God and the conversion of the world, self-denial in his cause, patience under affliction, and entire resignation to the will of heaven, even in prospect of a speedy dissolution, ought to be long remembered, and imitated by all the professed followers of Christ. Her bereaved friends—especially her affectionate husband—felt deeply their loss, in circumstances in some respects peculiarly trying; but they appeared to bow in humble submission to the will of God. It is hoped, that her decease will be so far from damping missionary zeal in the churches that it will tend to kindle a holy flame, which will excite many devoted servants of the Lord, to go speedily forth as labourers in the extensive field of the heathen world.

View of Public Affairs.

European intelligence has been received to the 5th of April from Liverpool, and to the 3d of that month from London. There had been an interval of twenty days between the last arrival and any that had preceded it; and yet no news or changes of importance are announced. Indeed it is expressly stated, that the political affairs of England, France, Spain, Portugal, and the Continent generally, remain in the same state as at the last advices. The only articles of any interest that we have seen, relate to some transactions in the French Chambers. The project of a law for indemnities has been discussed and passed. General La Fayette was not present, but sent a statement of facts in favour of the claims of the United States. These claims were under discussion in the Chambers, and not decided on, at the date of the last accounts. An indemnity to the amount of 25 millions of francs, for losses sustained by American merchants, by the operation of the Milan and Berlin decrees, has been awarded by the Commissioners appointed to settle the American claims; but the former Chambers were dissolved without making any provision for payment. Appearances are now said to be auspicious.*

A law has passed the Chambers, relative to the suppression of certain associations, or societies, supposed by the government to be dangerous to the peace of the nation—One of the most conspicuous and offensive of these associations was *The Society of the Rights of Man.* The law was passed by a large majority in the Chamber of Deputies —246 to 154; but it is represented as exceedingly unpopular. General La Fayette was not in the Chamber of Deputies at its passage, but he immediately sent in a short, but very pointed and energetic protest against it, in writing. Its details are represented as oppressive and tyrannical in a high degree; and the English paragraphists do not hesitate to predict that it will produce another revolution, and overthrow the throne of Louis Philippe.

The English Journals are principally filled with news from the United States. The debates in Congress, the correspondence with Mr. Duane, the petitions to Congress, together with the distresses of the country, are all spread before the English readers, with the remarks of editors.

The Republics of Southern America are still in an unsettled state. In Mexico and Colombia the Popish superstition has, in a great measure, lost its dominant influence; but in both these States there are still civil broils, and in the latter some very serious commotions. But the most noticeable occurrence which has arrested our attention during the past month, is an awful earthquake, which took place in the south-western part of Colombia, in January last. The following is a condensed account of this tremendous visitation:

The City of Pasto destroyed.—One of those fearful convulsions of nature, which sometimes occur to make man feel his impotence, as compared with the omnipotent power of his Creator, occurred in the mountainous districts of New Grenada, near the western frontier, and also near the Equator, on the 20th and 22d of January, which has been attended with results of the most terrible fatality. The city of Pasto, with a population of from 12,000 to 15,000 inhabitants, has been almost completely destroyed, and upwards of fifty lives lost. The city of Popayan, containing near 30,000 inhabitants, has also been destroyed. The entire country, for leagues around Pasto, has been converted into a scene of complete desolation and mourning. A volcanic mountain overhangs the city of Pasto, which is situated in latitude 1° 13′ N. long. 77° 11′—and as the ridge of the Andes, which stretches a little to the westward, was severely affected, there is every reason to apprehend that the city of Quito and the republic of Equador have experienced the effects of the same calamity.—Two letters, addressed to the Secretary of State, give full and melancholy details of this appalling visitation. From them it appears that the shock was experienced at seven o'clock in the morning of the 20th January, when an awful motion of the earth commenced, which continued for nearly four hours without interruption, and which on the 22d were again succeeded by several others still more violent—which completed in one chaos of destruction what parts of the city the former had spared.

The state of our own country is as well known to the most of our readers as to ourselves. In another part of this Number, the duty of praying for rulers is particularly explained and inculcated; and to what is there said we have at present nothing to add.

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* Since writing as above, the information has reached us, and it appears to be authentic, that the Chamber of Deputies has, by a majority of 8, absolutely refused to provide for the stipulated indemnity to our merchants, of 25 million of francs.